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PRIVATE DEVOTIONS For Everal OCCASIONS

Primed by A. Alexander Edward Partie.

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Line here Floribut, 1694.

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To the Bookseller.

fitted for both forts of Readers, And U acceded not any intercession I to recommend this Task to me which brought its Invitations and Reward with it Juery willingly read over all the theets, both of the Discourse, and the Devetions annext and find great cause to bless God for och, not discerning what is wantin nany part of either to re od's bleffing mon oper to the great End pirinal, supplies and all those that hall be exerc necesia. The subject matter of it, is indeed, what the Title undertakes, healt base Duty of Man for down in arguments, whereweight of spiritur Tour offured Friends

Dr. HAMMOND's Letter.

in the best Proficients will be glad to be affifted, that it feems to me equally fitted for both forts of Readers, which shall bring with them a fincere defire of their own, either prefent or future advantages. The Devotion part in the Conclusion is no way interior, being a enonable and to every Man's Infirmi ries o and hatti extended it felf very particularly to all our principal confied the place of a Preface, which you eem to defire from me, and leaves me no more to add, but my Prayers to Gall That the Author which hath taken care to convey for liberal an Alms to the Borban fo feereth, may not mils to be rewarded openly, in the visible po dell'and benefit of this work, or the fields of the whole Nation, which "Was never in more need of fuch fun plies as are here afforded. That his All full cient Grace will bles the fee Chan that give an ebandahr chcreate capacito flanger fieldment of a weight of spiritual arguments, where

Four affired Friend,
A. HAMMONI

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The Necessity of Caring for the Soul

ing Treatile, is to be a soore and Plain Direction to the very meanest Readers, to behave themselves so in this world, that they may be happy for ever, in the next, But because the vain to tell men their Duty, till they be persuaded of the necessity of performing it, I ball, before I proceed to the Particulars required of every Christian, indeavour to min them to the Practice of one teneral Duty preparatory to all the rest, and that is the Consideration and CARE of their con SOULS, without which they will never think themselves nouch concern'd in the after

1. MAN, we know, is made up of two

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PREFACE, Of the Necessity

parts, a BODY and a SOUL: The Body only she hask or shell of the Soul, a lump of flete. subject to many Diseases and pains while it lives, and at last to Death it self; and then tis so far from being valued, that tis not to be endered above ground; but had to yet in the earth. Tet to this viter part of us we perform a great deal of Care; all the labour and toil we are at, is to maintain that. But the more precions part, the Souly is little thought of, no care saken how it fares, but as if it were a thing that nothing concernd us, is left quite negletted, never confider'd by us.

3. This Careleines of the Soul is the root of all the fin we committe, and therefore whose ever intends to set upon a Christian course, must be first place amond that. To the doing whereof, there needs no deep learning, or extra ordinary parts; the simplest man living (that is not a natural fool) bath understanding enough for it, if he will but all in this by the same tules of common Reason, whereby he proceeds in his worldly business. I will therefore now triesty fet down some of those Motives, which use Stir up our care of any outward thing, and then

apply them to the Soul.

4. There be FOUR things aspecially which use to awake our care; the first is the Worth of the thing the second the Usefulnel of it to us, when we cannot part with it with

PREMIOR of the Sound Policy

great damage and mischief, the Third the great Danger of it, and the Fourth the Likeli-hood that our care will not be in vain; but that it will preferbe the thing cared for.

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my the the First method out and some three of any worldly ching is an of the South what is of greatest Price, we are most watchful to preserve, and most fearful to los and man locks up dung in his cheft, but his money, or which he counts precious, he work. Who is this respect the Boal deserves more care, than all the things in the world besides, for this instnitely more worth, first, in that it is made afinto man this breath of life, Gen. 2. 7. 200 gall body of the greatest Excellency and worth, the more any thing is like him, the more it is to be valued. But tis fare that no Creathre upon the earth is at all like God, but the Soul of man, and therefore nothing ought to have to much of our tary. Secondly, the Soul never Dies. Weinfe to prize things according to their Durablenets: what is most "Lasting is most Worth." Now the Soul is a thing that will " taft for ever : when Wealth, Beauty, Strongthe hay, our very Bodies them elves fade away, the Soul Still continues. Therefore in that reffect allo, the Soul's of the greatest worth; and then what strange madness it it for us to neglect thems 14

PREPACE, Of the Necolity

shem at we do? We can spend Days, and Weeks, and Months, and Tears, may, our whole Lives in hunting after a little mealth of this world, which is of no durance on continue ance, and in the mean time let this great durable treasure, our Souls, he stollen from me by the Devil.

6. A fecond Motive to our care of any thing, is the USEloling the Soul. FULNES of it to m, or the great Mischief see shall have by the loss of it, Common reason teaches us this in all things of this life. If our Hairs fall, we do not much regard, because we can be well enough wisbout them : But if we are in danger to lose our Eyes or Limbs, we think all the case we can take dittle enough to prevent it, because we know it will be a great mifery. But certainly there is na Misery to be compared to that misery that fellows the Loss of the Soul. 'Tis true, we cannot lose over Souls, in one sense, that we be tole them, that they shall cease to Be. but we may lose them in another, that we should will to lose them even in that. That we way lose to lose them even in that . That we way lose that happy estate, to which they were executed. and plunge, them into the extremest misery. In a word, me may lofe them in Hell, whence there is no feeching them back, and for they are lost for ever. May, in this confidention our very bodies are concerned, those Darlings of ours,

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of Caring for the Jour

owns, for which all our care is laid out : for they must certainly after Death be Raised again, mich is in mineavar states if then our care for the body take up all our Time and Thoughts, and leave at some to baffar on the poor Sond, it is fure the Soul will for want of that care be made for over Miscrable. But it is as sure; that that very Body must be so too. And therefore if you have any true kindness to your Body there is by taking Gare for your Souls Think with your selvet, bow you will be able to anders Everlatting Burnings, If a [mall [park+ of fire, lighting on the least part of the body ba . fo intolerable what will it be to have the Whole saft into the bostest flames ! And that not for some few hours or days, but for everit So that when you have frent many Thousands of years in what unspeakable Torment, you shall be no nearer coming out of it, than you ware the Kinft day you ment in : think of this there. and think this without that this mile certainly be the and of Nephesting the Soul, and therefore afford it some save, if it be but in his to the Body that must bear apart mess Milerrec.

The Thirds Motive to the

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PRETACE! OF ME Necessity

the Street which is feel in danger of being deactived by Wolves; and we know that makes
the Shepherd of which the more warebout over
that't is with the Soul, which is in a great
scal of danger, in respect of its ententies? these
me know are the World, the Plefts, and the
Devil, which are all fact mered encourse to;
that the very first a fit we do in behalf of our
Souls is to your accommand was againful inou.
This we all do it may be prifting and whoever
makes and brace with any of them, is fulfilled as
any to bie Soulf, but no his you complete and
and to foremer creature and Compileration,
well worth our leging to heart. But that we
made worth our leging to heart. But that we
said the better understand, what Dringer the
Sould it is, let us a little consider the quality of
the better understand.

Continued to the party there are divers thing a share make in Enemy terrible. The first subtliev and Canada be which above make with its have been won and in this respect the Devil is a device of adversary in the same same same substitution in deposit, who get were much writer than me are and therefore no whiter it is decommon to the continued of an Enemy makes bing the moreous be heared. And here she Devil and the moreous be heared. And here she Devil and count is the moreous be heared. And here she Devil and count is the moreous be heared. And here she Devil and count is the moreous be heared. The party makes bing the moreous be heared. The party makes bing the moreous be heared. The party is allowed and here she Devil and count is the moreous by the states. The party is allowed and here is the party of the country and the moreous is the states of the party in the country in the party is the party of the country in the party in the party is the party in the country in the party in the part

Of Caring for the Soul!

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feeking whom he may devour, I Pet. 5.8. he matches all Opportunities of Advantage against us, with such diligence, that he will be sure never to let any slip him. Thirdly, an Enemy near us is more to be seared than one at a Distance: for if he be far off, we may have time to arm, and prepare our selves against him, but if he be near be may steal on us unwares. And of this fort is the flesh, it is an Entered, at our Doors, shall I say? not in our Bosoms, it is atways near us to take occasion of doing us mischiefs. Fourthly, the Balet and Fallet in Enemy is, the more dangerous. He that bides his malice under the show of Friendship, will be able to do a great deal the more Josh to Abher, 2 Sam. 3 27 pretends to penk penceably to 23; but wounds us to death this forward to parvey for Pleasures and Delights for us, and so seems very kind but it has a book under that bait, and it we have it we are lost fifthly the Number of Enchnics makes them more Terrible and the World is a vast Army against us. There is no train or condition in its nat. Carce a greature State on condition in it way, scarce a creature which doth not at some time or other point which the Soul. The Honours of the world seek to would as by pride, the Wealth by concerning the Prosperity of it tempts as to comment as force. God, the Advertisies to mormar as

PREFACE, Of the Negelity

bim. Our very Table becomes a snare to us, our meat draws us to Gluttony, our drink to Drunkenness, our Company, ney, our nearest Friends often bear a part in this War against us, whilst either by their example us or personations they intice us to su.

9. Consider all this, and then tell me, where

ther a Soul thus befet bath leisure to fleep: even Dalilah could tell Santon, it was time And CHRIST tells we . If the good map of the house had known in what hour the land the would come, he would have watched, and not have suffered his house to be broken tip, Mart. 24. 43. But we live in the midft of there every bour, and yet who is there among us, that each that common providence for this precious part of him, his Soul, which be bath for his bouless on indeed the meanest thing that belongs to him? I fear our Souls may Jay Jo to us, as Christ se bis Bisciples, Matt. 26, 40, What? could be not watch with me one hour? For I doubt it would pose many of m to tell when we best spea one Hour on them, though we know them to be continually beset with most dangerous Enemies And then alas! what a like to be the case of the state of some Souls when their Adversaries he stone so with the state of ston to much Care and diligence to de

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PRESIDENT OF Shirt DANS

about Suralpaborane in of a Balleged Town, where no Westch or Guard is keps, which is . certain to fall aprey to the Bueny. Confider His ye that sorger Gody nay, ye shat Torget year felties left he pluck you away, and there be done deliveryou. Pfala jos 201 inines. 111 10 But I told you there was a Second way, whereby a thing may be in Danger, and thus in .. from some Disorder or Distemper within in falf.
This is often the safe of our Bodies suche arrande only lyable to our and Violence but when are wishin shemfelows Elck and Difeafed. And then me can be somphie arough that abey are in danger, and need not to be saught to feel out for means to recover them. But this is alfo the defenfable Soul, we keeken those parte of the heavy differed. that do not rightly penform shew office; he weamplet a felipalata shat saften not wight a fick stamach shat digefts not. And there is a with the Soul whom its parts dainot xightly perform abeir Offices, fait mant ser pureramente

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thee: The pance of the Soul-are of periodly these thee: The UNDER STANDING, the WILL, and the AFFECTIONS And the these these are disordered, there needs likely proof; the any man look serionsly into his own blears and consider how little it is he known of spirite dishings, and then tolk mon mbether his Modern landing, he moved he tolk mon make he alternia he willies it he would never his line.

PREFACE, Of the Necellity

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ther bir Will be not Crooked? And be Straig Defires be buth after the pleasures fin and what cold and faint ones towards Go and yourses, and then tell me pobether bis Affe dians be not differenced and rebellions en against the voice of his commercials within him Now bearing bedity differ fe got he fir ft Wip to the cure is to know the range of the fickness likemi a bere it in der) necessary for more know on, malichard Bulblook brieflywell yourse is the The nest Co- in Manuskillers wishing Sings and versus the sudays his Soul with the full knowledge of his Dury and with fuch Branch phase beautiple, if herwoods perfund at statement with an event of this Property the contract with hide to the property has been continued in Obedience by God without the continued in Obedience by God without committing Sin ; then first , when Stronget Soul, motors be then had, Bould Hill be continued to hills | Nath Recording, where he Doubt meters alle, ball to taken up times Heaven, the to be Happy for even But on the other fide be commissed Sin and disobeyed God, then be shate K and tall this Children after thin Bould to shate K and talge and white perfect seeings which was led by the God region of hims and tocountly. Matheba Jabjer

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mai 310 This was the Agreement made with Adam and all Mankind in bim (which we afraily wall the FIRST COVENANT) mon which God gave Adam a particular commandment which was no ware but this, that be fliville not out of one only tree of that Garden wherein be had placed him. But be by the persuasion of the Devil eats of that Tree, diffe sheft God, and fo brings shut our fa upon binefelf wand all his posteries And fo by that one Sin of his, he loft both the full knowledge of bis Dury, and the Power of performing it. And we being born after his I mage, did fo likemife, and so are become both Ignorant in dife corning when tracoughe to Dog and Weak and muchle roster doing of it, being a backward. nefs to all good, and an upenefs, and readinofato all evil tike a fick fromach, which louds all wholefome food, and longs after fuch traffe. a may neurifb the disease.

all And sure you feet where me got this fickall of foul, and the wife that it is like to prove
a dentity one, and therefore I presume I need
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for I seed more titlely you will from this debest in that you
are not from that bookers. But that you
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PREPACE; Of the Necessity

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That Fourth Motive of Care is the fourth Motive of Care is the likelihood; that our will not be in WAI My vain. A VAI My will be the ching cared for whom this is maning, it differences our care. A Physician leaves his Patient when he sees him past Hope, as knowing it is plan invain to give him any thing but on the contrary when he sees hope of recovery, he plies him with Medicines. Non-inches very respect me have a great deal of reasons were surely respect to the same of our Souls, for they are not surely reported with they may be recovered, nay in its original than they may be recovered, nay in its original than they may be recovered, nay in its original than they may be recovered, nay in its original than they may be recovered, nay

kind were under the sentence of executal condenkind were under the sentence of executal condennation, you've pleased God so fart to pity our miform, as to give us his Son, and in him to make other Covening without you fire washed broken the first.

The second S NA N T may made with Adam Covernat.

Bob, and is briefly consumed in shope much Generally White God declares, than THI SEED OF THE WOMAN SHAM BREAL THE SERDENIES HEAD, and this me mule up, at what fight news of January exists

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beinfierded by God, and fome duties to be pere

farmed by us o sign of the fend his only Soon who is God equal with binefelf, to earth, only exceptationed be to do for, as these several we buttinger ive bone he agaille

19. First, to make known to us the whole Will of his Father, in the performance whereof me feath be fare to be accepted and rewarded by chipped And this was one great part of his business of misch be performed in those many Sermous and Precepts we find for down in the Gospel And herein be is our PROPHET, s being the work of a Prophet of old not only sadoretel, but to Teach. Our duty in this par-sicular is to be arken diligently to him, to be most ready and desirous to learn that will of God which he same from Heaven to reveal to us.

20. The Second thing He was to do for ms, was satisfie God for our Sins, not only that one of an har all the Sins of all Mankind that the same of the same of the same same for me Korgivenels of Sins, the Favour God, and so to Redeem me from Hell and ernal damnation, which was the psinifiment of our fin. All this be did for us by his to He offered up himself a Sacrifice for Sins of all those who heartily bewait, and Take them. And in this He is our PRIEST

PREPACE, Of the Necellity

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in helig the Priests office of Offen Sacrific wied. Secondly, fredfaftly to Belleve, while we do that, we shall have the benefits of the Sacrifice of his; all our fins, how many an great soever, shall be forgiven no, and we save from those evernal punishments which were do anto in for them. Amother part of the PRIEST Office was Bleffing and Praying for the People and this also Christ performs to as. It was be petial Commission from his Father to Biels in a S Peter tells as. Acts 1.28. God Tenahis Son Jesus to bless you and the following words he wherein that blessing confiss in turning away every one of you from his iniquity: the means which he has used for the turning us fro our Sins are to be reckoned of all other the greatest Bloffings, and for the other part, that Praying, that he not only performed on earth but continues full to do it in Houven, He fits the right hand of God, and makes requelt to us, Rom 8.34. Our duty herein is, not to r lift this anspeakable bleffing of his, but to willing to be thus bleft in the being turned fro our fins, and not to make gold and fruitless will never prevail for as, whilest we continue zhem. 21.T

VI Of Caring for the Soul Aq

- are The third thing, that Christ was to do for us, mes to Enable ut) or give us Strength e di mbat God requires of near This he doch, hely by taking off from the bardyes of the Law given to Adam, which was veven to commit the least fin, upon pain of domination, and requiring of us only an honest wan hearty endeaword to do what me are able, and where we fail, accepting nof Sincere | Repentance | Secouldy, By fending his Holy Spirit into our limits to govern and rule and to give us Strength to overcome Tempfations to Sin, and so do all that He now under the Gospel requires of us. "And in this he is our KING, is being the office of a King to govern and rule, and to Jubane enemies. Our dury in this particular is to give up our felves obedient fubjects of bis, to be governed and ruled by bins, to obey all bis Laws, not to take part with any Rebel, that is, for his Grace to enable us to subdue all, and den carefully to make use of it to that purpose." 22. Lastly, He has purchased for all that hithfally obey ben, in Eternal glorious inhestrance, the Kingdom of Heaven, whither be

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is gone before to take possession for us. Our duty berein is to be exceeding careful, that we forfelt not our pures in it, which we Ball certaindo, if we continue impentione in any fin. econdly, not to fasten our Alle tions on this world.

PREFACE, Of the Necessity

world, but to raise them according to the process of the Apostle, Col. 3, 2. See your affections on things above, and not on thing on the earth, continually longing to come to the possession of that blessed inheritance of our in comparison whereof all things here below should seem vile and mean to us

23. This is, the Sum of that SECOND GO VENANT we are now under, where you for white Christ thank done, bow he Ex cutes those Three Great Offices of KING PRIEST and PROPHET was also while is required of us, without our faithful. Per formance of which, all that he hath done, for never stand main any stead; for he will never be a Priest to save any, who take him not as no for their Prophet to Teach, we their King Rule them; ways if we neglect our part of the Covenant, our condition will be yet wor than if it had never been made, for we hat then be to Answer, not for the breach of La only, as in the first, but for the abuse of mers which is of all fine she mast provoking. On t other fide, if me faithfully perform it, that (et our selves beartily to the obeying of ever Precept of Christ, not going on wilfully in a one sin, but bemailing and forsaling whatever we have semments been quilty of, it is then me certain, that all the forementioned benefits Christ belowe to su.

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VI Of Caring for the Soul.

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24. And now you fee bow little Renfon you have, to cast off the CARE of your SOULS, up that very condition, which of all others makes them fittest for our care. If they had not been the REDEEMED OCHRIST, they had been then to hopeless, that tare would have been in vain on the other side if his Redemption had been such that all men should be saved by it, though they live as they lift, we should have thought it needless to take care for them. because they were safe without it. But it hath steafed God you order it, chat our vare must be the means, by which they must receive the countries of all that Christ hath done for them.

25. And now if after all that God hath done to fava these Souls of ours, we will not bewill describe to perify. If a Physician south materials a Patient that were in some despense discuss, and by his shell bring him so the met of it, that he were sure to recover, if he would but take care of himself, and observe those rules the Physician set him, would you not think that man weary of his life, that would refuse to do that? So terrainly that man is weary of his Soul, wilfully custous away, that will not confent to those easie conditions, by which a may fave it.

PREFACE, Of the Necoffity

26. You fee bow great kindnels God had to these Sauls of ours, the whole TRINITY Father, Son, and HOLY Ghost have all do their parts for them. The FATHER gabis only Son; the SON gave Himself, labis Glory, and endured the hitter death of the Cross, meetly so keep our Souls from parties. The HOLY GHOST is become as were our Attendant, waits upon at with a timual offers of his Grace, to enable used of which was proferre them; may be it ladely we should accept those Offers of his that he and to be grieved when we refule to phel A 30 A my what greater to offront can we put upon God, then to dellife and the thus values is that shofe Lands of wars, who could then bloom to should not think worth any part of the could not the could CALE I. WA use in things of the world, to extend according to the opinion of those who well skilled in them: now certainly God would say Souls, helt knows the worth of the and since he prizes them so high, let us (if be but in reverence to bim) be assumed to a Especially now that they are in

popeful a condition, that nothing but one of eardicine's can possibly destroy them.

27. I have now briefly gone over those Formotives of care I at first proposed, which as never misses to six it

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Of Caring for the Soul 7 90

towards the things of this World; and I have also bested you how much more Reasonable, nay, Necessary is at they should do the like for the coul. And now what can I say more, but conclude in the words of Isaiah 46. 8. Remember this, and shew your selves men. That is, deal with your Soull as your Reason teaches you to do with all other, things that concern you. And are this common suffice binds you to for the Soul is that which furnishes you with that kealon, which you exercise in all your worldly resident, and shall the Soul is self receive no seneit from that Reason which it affords you? This is, as if a Master of a Family, who provides ted for his servante should by them be kept from Sating any himself, and so remain the only star-und greature in his head or remain the only star-und greature in his head or remain the only star-und greature in his head or remain the only star-

at likewise the appreciation of the soul will fall to Endles and sufficiently pour Soul will fall to Endles and sufficiently Miseries if you extinuely miseries. The last Kernyr you extin hope you sufficiently have have despited and sole. And with what you have despited and sole. And with what saw have despited and sole. And with what saw have any your souls and have you in your sails. And with what saw has proportioned by a your souls are paid through the your souls are paid through the same of the same o

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PREFACE, Of the Needley, &c.

bape for God's pity, when you most want it, fore in time to pity your selver, by taking the due tore of jour Precious Souls which belone the there.

finaled for to this fo teccellary a Duty, and the personal will be to tell you bow this Cannell will be to tell you bow this Cannell be implored and that, in a book is the home of all those things which tond to the making the Sout bappy, which is the end of an Care, and what those are I come now to the you.

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of the Duty of Man by the Light of Nature, by the Light of Scripinge: The three great Branches of Man's Duty, to God, our Selves, our Neighbonn: Our Duty to God; Of Paith, the Promises, of Hope, of Love, of Fear, of Truft.

HE Benefits purchased for us by Low daid and Christ are such as will undouber edly make the Soul Happy s for eternal Happinels it self is ot to us till we perform the Condition required of us; whoever defires the happiness of his soul, must be highest to the performing of that Conthe good That it is the hearty, honest enwill of God curtaining under it many parlars, it is moreflary we should also know It those are in that is, what are the several ngsother God now requires by seddur therfore now whereof will bring us to twistlasting hap-els, and the neglect to endists milery: Cur That the Rolle

2. Of these things there are some Of the light which God hath fo stamped upon our Souls, that we naturally know of Natures them; that is, we should have known them to be our Duty, though we had never been told to by the Scripture. That this is for we may fee by those Heathens, who having never heard of either Old or New Testament, do yet acknowledge themselves bound to some general Duties, as to Worthip God, to be Juft, to honour their Parents, and the like; and as S. Pand faith. Rom. 2.15. Their Consciences do in those things ac cufe or excuse them; that is, tell them, whether they have done what they should in those parti

a. Now though Christ hath brought greater Light into the World, yet he never meant by i to put out any of that natural Light which God hath fet up in our Souls: Therefore at me here by the way, advise you not to walk contrary ever to this lesier light, I mean, not to venture on an of those Acts, which mere natural Confeience wil

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culars, or no.

tell you are fins. heart, to fee fome in thefe days, who are of Religion, and yet live in such in the pretending higher degrees of Light and Holinels, than the brethren do, yet practife contrary to all the Rul of common honesty, and make it part of the Christian liberty to to do; of whose feducement concerns all that love their Souls to bewere and for that purpole let this be laid as a Pounda on. That that Religion or Opinion cannot be of G which allows men in any wickedness.

s. But though we must not put out this Light which God hath thus put into our Souls, yet this s not the only way whereby God hath revealed his will; and therefore we are not to rest here, but proceed to the knowledge of those other things which God hath by other means revealed.

6. The way for us to come to know them is by the Scriptures, The Light of wherein are fet down those several Scriptures. commands of God which he hath

given to be the Rule of our Duty.

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7. Of those, some were given before Christ came into the world, fuch are those precepts we find feattered throughout the Old Testament, but especially contained in the Ten Commandments, and that excellent Book of Deuteronomy; others were given by Christ, who added much, borh to the Law implanted in us by Nature, and that of the Old Testament; and those you shall find in the New Testament, in the several precepts given by him and his Apostles, but especially in that divine Sermon on the Mount, let down in the 5th. 5th and 7th. Chapters of S. Matthew's Gospel.

8. All their should be feverally spoke to, but cause that would made the discourse very long d fo less fit for the meaner fort of Men, for hole wie alone it is intended, I chufe to proceed another manner, by furning up all these tothen, and so as plainly as I can, to lay down that is now the duty of every Christian.

9. This I find briefly conand in the words of the Apo- The three great to Tie no sa That we should branches of man's De foodly right oufly and godle Duty.

in this present world; where the word Soberly, contains our daty to our selves; Righteensly, our duty to our Neighbour; and Godly, our duty to God. These therefore shall be the Heads of my Discourse, our DUTY to GOD, our SELVES, and our NEIGHBOUR. I begin with that to God, that being the best ground-work whereon to build both the other.

Duty to DUTY to GOD; the two chief God. are these: First, to acknowledge him to be God; secondly, to have no other. Under these are contained all those particulars, which make up our whole duty to God.

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which shall be shewed in their order.

11. To acknowledge him to be Acknowledge God, is to believe him to be a ing bim to be sinfinite glorious Spirit, that wa from everlasting, without begin God. n via attraction ning, and shall be to everlastin without end. That he is our Creator, Redeeme Sanctifier, Father, Son, and Holy Ghoft, one Go bleffed for ever. That he is subject to no alterat on, but is unchangeable; that he is the bodi fubitance, fuch as our come may behold; but in ritual and invisible, whom no manbach feen; can fee, as the Apostle tells us, i Tim. 3 16. Th he is infinitely Great and Excellent, beyond that our wit or conceit can imagine; that he h received his being from none, and gives being all things. This I had brising con-

of his Effence and Being but befide this, he fet forth to us in the Scripture by feveral Excel

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ries, as that he is of infinite goodness and mercy, Truth, Justice, Wisdom, Power, All-sufficiency; Majesty; that he disposes and governs all things by his Providence; that he knows all things, and is present in all places; these are by Divines called the Attributes of God, and all these we must undoubtedly acknowledge, that is, we must firmly believe all these Divine Excellencies to be in God, and that in the greatest degree, and so that they can never cease to be in him, he can never be other than infinitely Good, Merciful, True, &c.

fignifies yet more than this; it means that we should perform to him all those several parts of Duty which belong from a Creature to his God what those are I am now to tell you.

not only that forementioned of his Effence and Attributes, but of his Word,

Faith.

the believing most firmly, that all that he saith is perfectly true. This necessarily rises from that Attribute, his Truth, it being natural for us to believe whatsoever is said of one of whose truth we are consident. Now the holy Scriptures being the Word of God, we are therefore to conclude, that all that is contained in them is most true.

re of these four sorts: First, Affir- Of his Afnations, such are all the stories of firmations, the Bible, when it is said, such and such things came so and so to pass; Christ was born of a Virgin, was said in a Manger, &c. And such also are many points of Doctrine, as that there are three persons in the God head, that Christ

B 3

is the Son of God, and the like All things of this fort thus delivered in Scripture we are to believe most true. And not only so, but because they are all written for our instruction; we are to consider them for that purpose, that is, by them to lay that Foundation of Christian knowledge, on which we may build a Christian life.

Commands. tained in the Scripture, are the Commands, that is, the feveral things enjoyned us by God to perform; these we are to believe to come from him, and to be most just and fit for him to command: But then this believe thus fit to be done, be indeed done by us; other-

wife our belief that they come from him, ferves but to make us more inexcufable.

Threat- Threatnings; many Texts there are wings. which threaten to them that go on in their fins, the wrath of God, and under that are contained all the punishments and miseries of this life, both spiritual and temporal, and everlasting destruction in the life to come. Now we are most stedsastly to believe, that these are God's threats, and that they will certainly be performed to every impenitent sinner. But then the use we are to make of this belief, is to keep from those sins to which this destruction is threatned otherwise our belief adds to our guilt, that will wilfully go on in spight of those threatnings.

Promi- Promises, and those both to our Bodie es. and our Souls; for our Bodies there

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are many promites that God will provide for them what he fees necessary. I will name only one. Mat. 6. 33. Seek ye first the kingdom of God, and his righteousness, and all these things, that is, all outward necessaries, Shall be added unto you: but here it is to be observed, that we must first feek the king dom of God, and his righteousness, that is, make it our first and greatest care to serve and obey him, before this promise even of temporal good things belong to us. To the Soul there are many and high promises; as first, that of present safe and refreshment, which we find, Mat. 11.29. Take my yoke upon you and learn of me, and ye shall find reft to your fould: but here it is apparent, that before this rest belongs to us, we must have taken on su Christ's yoke, become his Servants and Disciples. Finally, there are promifes to the Soul even of all the benefits of Christ; but yet those only to fuch as perform the condition required; that is. Pardon of fins to those that repent of them. Increase of Grace to those that diligently, make use of what they have already, and humbly pray for more; and Eternal Salvation to those that continue to their lives end in hearty obedience to his Commands.

In us up to perform the Condition, and till it do fo, we can in no reason expect any good by them; and for us to look for the benefit of them on other terms, is the same mad presumption that it would be in a Servant to challenge his Master to give him a reward for having done nothing of his work, to which alone the reward was promised; you can easily resolve what answer were to be

B 4

given

given to such a servant, and the same we are to expect from God in this case. Nay, further, it is sure, God hath given these promises to no other end, but to invite us to holiness of life; yea, he gave his Son, in whom all his promises are as it were summed up, for this end. We usually look to much at Christ's coming to satisfie for us, that we forget this other part of his errand. But there is nothing surer, than that the main purpose of his coming into the World was to plant good life among men.

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20. This is so often repeated in Scripture, that no man that considers and believes what he read can doubt of it. Christ himself tells us, Mar. 9. 13 He came to call sinners to repentance. And S. Peter Alls 3. 26 tells us, That God sent his Son Jesus the bless us, in turning every one of us from our iniquities; for it seems the turning us from our iniquities was the greatest special Blessing which Go

intended us in Christ is a cold estates to in

21. Nay, we are taught by S. Paul, that th was the end of his very deathalfo, Tit. 2.14.19 gave himself for our fins, that he might redeem from all iniquity and parific to himfelfa peculiar pe ple zealous of good works. And again, Gal. www. gave bimfelf for we shat hemight deliver us from the present evil world; that is, from the fins and ill c ftoms of the world. Divers other Texts there a to this purpose; but these I suppose sufficient affure any man of this one great truth, that all th Christ hath done for us was directed to this er the bringing us to live Christianly; or in the wo of S. Paul, to teach us, that denying ungodliness worldly lufts, we should live faberly, right couffy odly in this present world. 22. No

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22. Now we know Christ is the foundation of all the promises; In him all the promises of God are yea and Amen, 2 Cor. 1, 20. And therefore if God gave Christ to this end, certainly the Promises are to the same also. And then how great an abille of them is it to make them ferve for purpofes quite contrary to what they were intended? with to the incouraging us in fins, which they will certainly do, if we perfuade our felves they belong to us, how wickedly foever we live. The Apostle teaches us another use of them, 2 Cor. 7.1. Having therefore these promises, let us cleanse our: selves from all filthiness of the flesh and spirit, perfecting bolinefs in the fear of God. When we do thus, we may justly apply the promises to our felves, and with comfort expect our parts in them. But till then, though thefe promif sobe of certain truth, yet we can reap no berefie from them, because we are not the persons to whom they are made, that is, we perform not the condition required to give usright to them.

towards the things God hath revealed to us in the Scripture, to wit, fuch as may unfour the end for which they were for revealed, that is, the bringing us to good lives; the bare believing, the truth of them, without this, is no more than the Bevils do, as S. Jimer tells us, Chap. 2:19.

Only they are not fo unreasonable as some of usure, for they will tremble, as knowing well this Bath will nover do them any good. But many usure go on confidently, and doubt not the sufficiency of our Baith, though we have not the sufficiency of our Baith, though we have not the seasonable as their of obedience to approve it by, let such hear and the sufficiency of our Baith, though we have not the sufficient that of obedience to approve it by, let such hear

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S. Tames's

S. James's judgment in the point, Chap. 2. 26. As the body without the spirit is dead, so Faith if is have not morks is dead also.

Hope, that is, a comfortable expectation of these good things he hath promised. But this, as I told you before of Faith, must be such as agrees to the nature of the promises, which being such as requires a condition on our part, we can hope no further than we make that good, or if we do, we are so far from performing by it this

Prefumpgreat fin of Prefumption, which is not thing else but hoping where God hath given us no ground to hope

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this every Man doth, that hopes for pardon of fin and eternal life, without that repentance and obe dience to which alone they are promifed; the tru hope is that which purifies us, S. John faith, I Eleg. 3. Every man that hath this hope in him purifies himself, even as he is pure; that is, it makes his leave his fins, and earneftly endeavour to be hold as Christ is; and that which doth not so, how considers soever it be, may well be concluded to be but that hope of the Hypocrite, which John harrows shall perish.

Defrair. transgressing this Duty, besides the of Presumption, and that is by despection by which I mean not that which is ordinary so called, with the despairing of mercy, so loss we continue in our fine, for that is but just us to do; but I mean such a desperation as makes give over endeavour, that is, when a M

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that sees he is not at the present such a one as the promises belong to, concludes, he can never become such, and therefore neglects all duty, and goes on in his sins. This is indeed the sinful desperation, and that which if it be continued in, must end in destruction

by setting before us the generality of the promises, that they belong to all that will but perform
the condition. And therefore though a Man have
not hitherto performed it, and so hath yet no
night to them, yet hope will tell him, that that
right may yet be gained, if he will now set heartily about it. It is therefore strange folly for any
Man, be he never so sinful, to give up himself
for lost, when if he will but change his course,
he shall be as certain to partake of the promises
of mercy, as if he had never gone on in those former sins.

27. This Christ thews us in the Parable of the Prodigal, Luke 15. where we fee that Son, which had run away from his Father, and had confumed the portion given him in riotous living, was yet upon his return and repentance, used with asmuch kindness by the Father, as he that had never offended, nay, with higher and more pallionate expressions of love. The intent of which Parable was only to shew us how graciously our heavenly Eather will receive us, how great foever our former fine have been, if we shall return to him with true forrow for what is past, and fincere obedience for the time to come; nay, lo acceptable a thine is it to God, to have any linner seturn from the error of his ways, that there is a kind

kind of Triumph in Heaven for it, There is joy in the presence of the Angels of God, over one sinner that repenteth, Luke 15, 70. And now who would not rather chuse by a timely repentance, to bring joy to Heaven, to God and his holy Angels, than by a fullen desperation to please Satan and his accurated Spirits; especially when by the former we shall gain endless happiness to our selves, and by the latter as endless corinents.

Love its there are two common motives of love Motives. among men. The one the goodness and excellency of the person, the other his particular kindness, and love to us; and both

these are in the highest degree in God.

God's ex- and excellency in himfelf; this you celleney. were before taught to believe of him, and no Man can doubt it that confiden but this one thing, that there is nothing good in the World, but what hath receiv'd all its goodhell from God : his goodness is as the Sea, or Ocean and the goodness of all Creatures but as form small streams flowing from the Sea. Now you would certainly think him a mad man, the Thould fay the Sea were not greater than form lircle Brook: and certainly it is no less folly h suppose that the goodness of God doth not much (nay infinitely more) exceed that of a creatures. Befides, the goodness of the creature is imperfect, and mixt with much evil; but his pure and intite, without any fach mixture. He perfectly Holy, and cannot be tainted with th haft impurity neither can be the author of any

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is ! for though he be the cause of all the goodness in us; he is the cause of none of our fins. This S. James expresty tells us, Chap. 1. 13. Let no. man fay when he is tempted, I am tempted of God : for God cannot be tempted with evil neither temptet b be any man.

30. But fecondly, God is not only thus good in himself, but he is also His kindwonderful good, that is, kind and mefitows. merciful to us; we are made up of

swo parts, a Soul and a Body, and to each of thefe-God hath expressed infinite mercy and tendernets. Do but confider what was before told you Withe SECOND COVENANT, and the mereies therein offered, even Christ himself and all his benefits, and also that he offers them to fincerely and heartily, that no man can mile of enloving them but by his own default. For he doth most really and affectionately defire we should embrace them and live; as appears by that soem Oath of his, Ezek 33.11 As I live, Janb the Lord, I have no pleasure in the death of the wick-a, but that the wicked turn from his way and live; whereto he adds this passionate expression, Turn: ye, turn ye from your evil ways, for why will ye die? To the same purpose you may read Ezek 18. Confider this, I tay, and then furely you cannot ut fay, he hath great kindness to our Souls. May, let every Man but remember with himself many calls he hath had to repentance and mendment; fornetimes outward by the Word, metimes inward by the fecret whilpers of God's it in his heart, which were only to woo and reat him to a void eternal misery, and to accept

of Evernal happiness; let him, I say, remember these, together with those many other means God hath used toward him for the same end, and he will have reason to confess God's kindness, not only to Men's souls in general, but to his own in

31. Neither hath he been wanting to our Bodies; all the good things they enjoy, as health, firength, food, raiment, and whatever else concerns them, are meerly his gifts: so that indeed it is impossible we should be ignorant of his mercies to them, all those outward comforts and refreshments we daily enjoy, being continual effects and witnesses of it; and though some enjoy more of these than others, yet there is no period but enjoys so much in one kind or other, as abundantly shews God's mercy and kindness to his in respect of his Body.

fonable we should Love him, who is in all a spects thus Lovely: Indeed this is a duty so any Man the question, Whether he loved God no: he would think you did him great wrong doubt of it; yet for all this, it is too plain, the there are very few, that do indeed love him; at this will soon be proved to you by examining little, what are the common effects of love, who we bear to Men like our selves, and then tryin whether we can shew any such fruits of our lot to God.

Fruit of Love define of pleasing.

33. Of that fort there divers, but for thortness I name but two. The first

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defire of pleasing, the second a defire of enjoyment. These are constantly the fruits of Love. For the first, 'tis known by all, that he that loves any person is very desirous to approve himself to him, to do whatloever he thinks will be pleafing. to him; and according to the degree of love; fo is this defire more or less; where we love earneftly, we are very earnest, and careful to please. Now if we have indeed that love to God, we pretend to, it will bring forth this fruit, we shall e careful to please him in all things. Therefore s you judge of the Tree by its Fruits, to may you judge of your love of God, by this fruit of its may indeed this is the way of trial, which Christ himself hath given us, John 14. 15. If ye love me keep my Commandments; and S. John tells us, I Ep. 5. 3. That this is the love of God, that we walk after his Commandments, and where this one proofwanting, it will be impossible to testific our love to God.

34. But it must yet be farther considered, that this love of God must not be in a low or weak degree, for besides that the motives to it, His Excellency and His Kindness are in the highest, the same Commandment which bids us love God, bids us love him with all our hearts, and with all our frength, that is, as much as is possible for us, and above any thing else. And therefore to the fulfilling this Commandment, it is necessary we love him in that degree; and if we do so, then the thing else had have not only some slight and saint endeavours of pleasing, but such as are most diligent and earnest, such as will put us upon the most painful and costly duties, make us

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willing to forfake our own ease, goods, friends yea life it felf, when we cannot keep them with

out disobeying God.

35. Now examine thy felf by this; haft thou this fruit of love to thew? Doct thou make thy confiant and greatoft care to keep God Commandments? To obey him in all things Earnestly labouring to please him to the utmo of thy power, even to the forfaking of what dearest to thee in this world? if thou dost, the mayelt then truly lay, thou lovelt God. But o the contrary, if thou wilfully continuest in th breach of many, nay, but of any one comman of his, never deperve thy felf, for the love God abides not in thee. This will be made play royou, if you confider what the Scripture fait of such, as that they are enemies to God by the wicked works, Col. 1, 21. That the carnal win (and fuch is every one that consinues wilfally fin) is enmity with God, Rom. 8. 7. That he the fins wilfully tramples under foot the Son of God, an doth despight unto the Spirit of Grace, Heb. 10. 1 and many the like. And therefore unless you co think enmity, and trampling, and despight to fruits of love, you must not believe you lov God, whilst you go on in a wilful disobedien

36. A fecond fruit of Love, I to Before of you, was defire of Enjoying. This Enjoying. conftantly to be feen in our love one another. If you have a Frien whom you entirely love, you defire his convertation, with to be always in his company, and the will it be also in our love to God, if that he as greated hearty as this.

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37. There is a twofold Enjoying of God, the one Imperfect in this life, the other more Perfect and compleat in the life to come : that in this life isthat Conversation, as I may call it; which we have with God in his Ordinances, in Praying and Meditating, inhearing his Word, in receiving the Sacrament, which are all intended for this purpole, to bring us into an intimacy and familiarity with God by freaking to him, and heating him beak to use a sed do ow as semil to

48. Now if we do indeed love God, we shall mainly hugely value and defire thele ways of nverting with him gut being all that we can lave in this life, it will make us with David, afteen one day in God's courts better than a thous and Pfal.84.10. we shall be glad to have these opportunities of approaching to him as often as it is offible, and be careful to use them diligently, to that end of aniting us still more to him, yea, we half come to their spiritual exerciles with the ime therefulnessiwe would go to our dearest friend. And if indeed we do thus, it is a good proof Iche cia suity teil our le vesvou no suit

39. But I fear there are not many have this to thew for it, assuppears by the common backmidness and unwillingness of men to come to then they are at them ; and can we think that God will ever own us for lovers of him, whilek have fuch diflike to his company, that we feat, or hame of men, or fome such worldly brives It is fire you would not think that man Wed you, whom you perceive to thun your com-

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therefore be not fo unreasonable as to say, To love God, when yet you defire to keep as far from him as you can.

40. But besides this there is another Enjoy ment of God, which is more perfect and com pleat; and that is our perpetual enjoying of him in Heaven, where we shall be for ever united t him, and enjoy him not now and then only, for fhort spaces of time, as we do here, but continu ally without interruption of breaking off. An certainly if we have that degree of love to Go we ought, this cannot but be most earnestly def red by us fo much, that we fhall think no labor too great to compais it. The leven years that Ja cob ferved for Ruchel, Gen. 29. 20. feemed to his but a few days for the love that he had to her: An furely if we have love to Goth we shall not thin the fervice of our whole lives too dear a price fi this full Enjoyment of himnor efteem all the o joyments of the World worth the looking on comparison thereof.

iong for this enjoyment of God, we may believe we love him. But I fear again there are but for that can thus approve their love. For it we look into Mens lives, we shall fee they are not generally so fond of this Enjoyment, as to be at an paint to purchase it. And not only so, but it to be doubted, there are many who if it were put to their choice, whether they would live here always to enjoy the profit and pleasure on the World, or go to Heaven to enjoy God, would like the Children of Gad and Renben, set up the

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reft on this fide Jordan, Namb. 32. and never defire that heavenly Canaan; so close do their affections cleave to things below, which shews clearly they have not made God their treasure, for then according to our Saviour's Rule, Matth. 6, 22, their heart would be with him. Nay, surther yet; it is too plain that many of us set so little value on this enjoying of God, that we prefer the vilest and basest sins before him, and chuse to enjoy them, though by it we utterly lose our parts in him, which is the case of every man that continues wilfully in those sins.

42. And now I fear, according to these Rules of Trial, many that profess to love God, will be bund not to do so. I conclude all with the words of S. John, I Ep. 3. 18. which, though spoken of the love of our brethren, is very fitly appliable to this love of God, Let us not love in word, neighbor this love of God, Let us not love in word, neighbor this love of God, Let us not love in word, neighbor this love of God, Let us not love in word, neighbor this love of God, Let us not love in word, neighbor this love of God, Let us not love in word, neighbor this love of God, Let us not love in word, neighbor this love of God, Let us not love in word, neighbor this love of God, Let us not love in word, neighbor this love of God, Let us not love in words.

her in tengue, but in deed and in truth.

his arifes from the confideration both of Fear.
is justice and his power; his justice is such
that he will not clear the wicked, and his Power
such, that he is able to insict the forest punishments upon them; and that this is a reasonable
sufe of fear, Christ himself tells us. Math. 10.28.
Fear him which is able to destroy both soul and body
bell. Many other places of Scripture there are,
hich commend to us this duty, as Pfal.2.11. Serve
Lord with fear. Pf. 34.9. Fear the Lard ye that be
a Saints. Pro.9, 10. The fear of the Lord is the begint of wisdom, and divers the like; and indeed all
threatnings of wrath against sinners, which we
set with in the Scripture, are only to this end,
work this fear in our hearts.

44. Now

44. Now this fear is nothing elfe, but such a wful regard of God, as may keep us from offer ding him. This the wife man tells us, Prov. 16. If The fear of the Lord is to depart from evil: for the none can be faid truly to fear God, that is not thereby with held from fin, and this is but answered to that common fear we have towards men whoever we know may hust us, we will beward of provoking; and therefore if we be not as war of displeasing God, it is plain we fear men more than we do him.

The folly of fearing men more than God.

45. How great a madness the is, thus to fear Men above Go will soon appear, if we compare what Man can do to with that which God can. An

first, it is fure, it is not in the power of man might fay Devils too) to do us any hurt, unle God permit and fuffer them to do it: fo that if do but keep him our friend, we may fay wit the Pfalmitt, The Lord is on my fide, I fear what man can do unto me. For let their mali he never to great, he can restrain and keep the from hurting us; nay he can change their min sowards us, according to that of the wife ma Prov. 16. 7. When a man's ways please she Lord, maketh even bis enemies to be at peace with him. notable example of this we have in Jacob, Gen. who when his Brother Esan was coming again him as an enemy, God wonderfully rurned heart, fo that he met him with all the expression of brotherly kindness, as you may read in t next Chapter. h is the Squisting at

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46. But secondly, Suppose men were left at lity to do thee what milchief they could; alas! eir power goes but a little way; they may perps rob thee of thy goods, it may be they may seaway thy liberty or thy credit, or perchance life 100, but that thou knowest is the utmost ey can do. But now God can do all this when pleases, and that which is infinitely more, his geance reaches even beyond death it felf, to Eternal Misery both of Body and Soul in il; in comparison of which, death is so inconrable, that we are not to look upon it with y dread. Four not them that kill the body, and afthat have no more that they can do, faith Christ, 12. 4 and then immediately adds, But I forewarn you whom ye shall fear, fear him ch after he hash killed, hash power to cast into yes, Lisy untagen, fear him. In which words comparison is fer between the greatest ill we fuffer from Man, the lofs of life; and thole der evils God can inflict on as; and the latter found to be the only dreadful things, and crefore God only to be fearedless our and 3. But there is yet one thing farther confide e in this matter, which is this is perfible we y transgress against then, and they not know it. may perhape iteal my neighbours goods for defile me,and to never bring me to punishment for out this we cannot do with God, he knows all greven the most fearer thoughts of our hearts, therefore though we commit a fin never fo ely, he is fure to find us, and will as furely, if we iot timely repent, punish us eternally for it:

48. And now furely it cannot but be conferthat it is much fafer displeasing men, than Godyet, alas, our practice is as if we believed the drect contrary, there being nothing more ordinar with us, than for the avoiding of some present danger we fear from Men, to rush our selves upon the indignation of God. And thus it is with us, when either to save our estates, or credits, our very lives, we commit any sin, for that plainly the chusing to provoke God, rather the man.

49. But God knows this case of fear of men not the only one wherein we venture to difele him; for we commit many fins, to which have none of this temptation; nor indeed a other; as for instance, that of common swearing to which there is nothing either of pleafure, profit to invite us. Nay, many times, we, to fear the mitchiefs that other men may do to that we are ready to buy them off with the gr teft fins, do our felves bring all those very n chiefs upon us, by fins of our own chuf Thus the carelets Prodigal robs himfelf of that lives in open notorious fin, deprives him of his credit, and the Drunkard and Glun brings Difeates on himself, to the shortning life. And can we think we do at all fear owner that fear hath to little power over us, though it be backt with the many prefent chiefs that attend upon find it is not able to fearing God; that they rather feem to defice resolve to provoke him, what fever it cost to

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ther in this world or the next. Yet fo unreachably partial are we to our felves, that even the as these will pretend to this fear; you may samme multitudes of the most gross scandalous. nners, before you shall meet with one that will knowledge he fears not God. It is strange it wes; but however it is certain we cannot dewe will not now to fear as to avoid fin, we thall day fear when it will be too late to avoid pu-

o. A fifth duty to God is that of USFING in him, that is, depending refting on him : and that is first in

dangers, fecondly in all wants. We are to reft iminall our dangers both Spiritual and Temhieli we are in danger to be drawn to fin.

that if we refift the Devil he In all spiritu-

chat it we reight the Droil he in all particle from \$1, 7am. 4. 7 There—al danger; the duty is first to pray ear 160 God's grace to enable us to overcome the tion, and secondly ro set our selves lly to combat with it, not yielding or glonient to it in the least degree, and whilest thus, we are confidently to rest upon God. grace will be fufficient for us, that he will emove the temptation or firengthen us to and the state of the state of

al dangers we are to reft upsknowing that he is able to

deliver

deliver us, and that he will do so if he see it b for us, and if we be fuch to whom he hath pror fed his protection, that is, luch as truly fear hi To this purpole we have many promifes in Scr ture. Pfal 34. 7. The Angel of the Lord tarri round about them that fear boys, and deliver them: and Pfal. 34. 20. The Lord delivereth fouls of his Saints, and all that put their trust in he shall not be destitute; and divers the like,

Allo we have many examples, as that of three children in the Furnace, Daniel 3. That Daniel in the Lions Den, Dan. 6 and many other all which ferve to teach us this one Leffon, the we go on confcionably in performing our duty need not be diffusived for any thing that can fal us, for the God whom we ferve is able to hiver us.

by any fin.

T son 52. Therefore in all de Not feet to de- we are first humbly topper liver our felves his aid, and then to te felves chearfully on him

give fach an iffue as that I be most for our But above all things, we must be turn the dependance wholly, on him; and not so a the creatures for help; much less must we deliver our felves by any unlawful means by the committing of any un; for that the Devil for help: luch couries do come deceive our hopes at the present, and infi delivering us out of our phraits, plunge greater, and those much more uncomfor ones, because then we want that which

estainly forfeit, when we thus seek to rescue our selves by any furful means. But supposing we could by such a way certainly free our selves from the present danger; yet alas, we are far from having gained safety by it; we have only removed the danger from that which was less considerable, and brought it upon the most precious part of us our Souls; like an unskilful Physician, that to remove a pain from the finger strikes it to the Heart; we are therefore grofly mistaken, when we think we have played the good Husband in saving our Liberties or Estates, or Lives themselves by a fin; we have not saved them, but madly overbought them, laid out our very Souls. on them: and Christ tells us how little we shall gain by such bargains, Mat. 16.26. What is a man rofited if he shall yain the whole world and lose his most fool! Let us therefore resolve never to value my thing we can possess in this world at so high rate, as to keep it at the price of the least fin ; out whenever things are driven to such an issue, hat we must either part with some, perhaps all worldly poffessions, nay life it self, or elfa Lafon for us to perform that great and excelent dury of taking up the Cross, which we can need for properly do as in this case; for our bearg of that which we have no possible way of siding, can at most be faid to be but the caring of the Crois: but then only can we be
d to take it up, when having a means of elecag it by a fin, we rather chuse to indure the of than commit the Sin; for then it is not laid

lingly chuse it: and this is highly acceptable with sliod, yea, withal so strictly required by him that if we fail of performing it, when we are put to the trial, we are not to be accounted followers of Christ, for so himself hath expressy told use thinsself, and take up his Cross, and sollow me; and a gain, Mark 8. 34. It were therefore a goo point of spiritual wildom for us, sometimes be delives for this greater, when we shall be called to it; we know he that expects to run a Racewill before hand be often breathing himself, the chemas not be foild when he comes to run for the prize; in like manner 'twill be far for us sometimes to abridge our selves somewhat of ollowful pleasure, or ease, or profit, so that a may get such a mastery over our selves, as to able to renownce all when our obedience to Go trequires it.

ga. And as we are thus to the In all wants on God for deliverance from da spiritual.

ger, so are we likewise for support of our wants; and those again either Spiritual or Temporal: our Spiritual was that of his Grace to enable us to serve his without which we can do nothing; and for swe are to depend on him, provided, we neglect the means, which are Prayer and a care using of what he hath already bestowed on for then we have his promise for it, He will also half Spirit to them that ask it, Luke 12.15.

that To him i but hat h made a good wife of that trace he hash already, God will give more. We are not therefore to affright our felves with the difficulty of those things God requires of ut, but re-member he commands nothing which he will not mable us to perform, if we be not wanting to our lelves. And therefore let by fincerely do our parts, and confidently affure our felves God will not fail of his.

54. But we have likewife, Temperal and and not and Bodily wants, and for the fupply Tempora them we are likewife to rely on he had so fromises, supposing us to be of the number of hem to whom they are made, that is God's athful Servants: They that fear the Lord the Servants ing Pfal (4.9 and ver to The) that free he day
all want no manner of thing that 4 youd the last all
al. 33. 18, 19. Behold the eye of the Last 1940 that fear him spon them that hope in Manual to deliver their fouls from death, and to least time of famine. Examples also we have of it, as we may see in the case of Elijah, and the midow, I Kings 17. and many others. provision of all things necessary for us according to that of the Plates The view of all was a lease to that of the Plates The view of all was a lease to that of the Plates The view of all was a lease to the O Lora, and shou gives them their meat a lease. And our Saviour bath taught us to y for our daily bread, thereby teaching us there re to live in continual dependance upon Charles in the live in continual dependance upon Charles in the live in th

our honest industry and labour is the means which God ordinarily gives us the necessaries of the life; and therefore we must by no mean neglect that He that will not labour let him not easily sthe Apostle, 2 The 3. 10. And we may be lieve God will pronounce the same sentence, as fuffer the flothful person to want even necessar food. But when we have faithfully used our ow indeavour, then we must also look up to Go for his bleffing on it, without which it can nev confortably rest our selves on his Providence such a measure of these outward things as he

fittest for us. not able to labour, and have no other means pringing in the necessaries of life to our self-yet even then we are chearfully to tell upon G self-wing that he who teeds the Ravens, will provide for us, lo long ashe pleases we shall a me in this world, and never in any case torn

our selves with earlying and distributed though but as the Apostle. 17:57. Saft all our him who are how or the folly or me.

This is earnestly prest by our Saviour, he where he abundantly shows the folly of the old distribute. The place is a most excellent and sharefore I shall set it down at large, Therefore I (a) kinso you; take no thouse the second to be seen to thouse the second to the second t

they reap, nor gather into barns, yet your heaven-Father feedeth them. Are ye not much better than if Which of you by taking thought can add one whit to his frature? And why take ye thought for siment? Confider the Lilies of the field how they row, they toil not, neither do they fpin, and yet F by unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so cloub the grass of the field, which to day is, and to sorrow is east into the Oven shall be not much more hatbyon, Oye of little Faith? Therefore take not hight, faying, What shall we eat? or what shall drink? or wherewithal fall we be cloubed? for after all shefe things do the Gentiles feek) for for heavenly Father knoweth that je have need of thefe things. But feek ye first the Kingdom of and his righteonfiels, and then all thefe things all be added note you. Take therefore no thought to morrow, for the morrow shall take thought for things of it felf; sufficient unto the day is the if thereof. I might add many other texts to this impole, but this is so full and convincing, that appole it needlessem surrought

8. All therefore that I shall fav re concerning this duty; is to put The benein mind of the great benefits fits of trustis as first, that by this trusting ing on God.

God, you ingage and bind

to provide for you. Men, you know, think felves highly concern'd not to fail those that and and trulbupon them; and certainly God formuch more. But then secondly, there is ardeal of eafe and quiet in the practice of dury it delivers us from all those carkings C 3. and i

and immoderate cares which disquiet our minds break our sleep, and gnaw even our very heart I doubt not but those that have felt them, need not be told they are uneasize. But then mething that uneasizes should make us forward to imbrace the means for the removing of them, and to we see it too often doth in unlawful ones; men will cheat, and steal, and sie, and do any thing to deliver themselves from the fear of want. But also, they commonly prove but deceitful remedies; they bring God's curse on us, and so any more likely to betray us to want, than to keep us from it. But if you desire a certain and unfailing cure for cares, take this of relying upon God.

59. For what should cause that man to fe want that knows he hath one that cares for his who is all-fufficient, and will not fuffer him want what is fit for him; If a poor man had but faithful promise from a wealthy person that would never fuffer him to want, it is fure would be highly cheared with it, and would then think at to be as canking as he was before and yet a man's promise may fail us the may ther grow poor and not be able, or he may pr talleand not be willing to make good his w But we know God is subject neither to imp ristring nor deceit. And therefore how vile a jury do we offer to him, it we dare not tru much upon his promife as we would that man a Kea, and how great a mischief do we do felves by loading our minds with a muleitur renatious and commenting cares, when we to fecurely cast our burden upon God? (I conc this in the words of the Apostle, Philips 6.

cereful for nothing, but in every thing by prayer and in spelication with thanksgiving, let your requests be made known to God.

SUNDAYIL

in respect of Obedience; of Parience in all sorts of Sufferings, and of Homour due to God in Several ways, in his House, Possession, his Day, Words. Sacraments, &c.

is HUMILITY, that Homes is, inch a sense of our lity.

cellency as may work in us lowly and unfeignt.
Insmitten to him; this fubmilion is twofold as
to his Will; fecondly to his Wildow.

The submission to his Will is of two forts, the submission of Submission of

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of obedience or patience; that Gud's will in a obedience is our ready yielding raffect of our felves up to do his Will, so that bedience.

In God hath by his command to wome

de known to us what his pleasure is chearfully dreadily to set about it. To enable us to this, mility is exceeding necessary; for a proud perform

fon is of all others the unaptest to obey, and w fee men never pay an obedience but where the acknowledge the person commanding to be some way above them, and fo it is here. If we be not throughly perswaded that God is infinitely above ais, that we are vileness and nothing in comparifon of him, we shall never pay our due obedience.

3. Therefore if ever you mean to obey intire ly (as you must if ever you mean to be saved) ge your hearts possest with the sense of that great

The great distance beand us.

unspeakable distance that is be tween God and you. Confider him as he is a God of infinite Majelt tween God and glory; and we poor worms of the earth; he infinite in pawe able to do all things, and we ab

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to do nothing, not fo much as to make one ha rebite or black, as our Saviour speaks, Mat. 5.4 He of infinite purity and holiness, and we pollute and defiled, wallowing in all kind of littand up cleannes; he unchangeable and conftant and subject to change and alteration every minut our lives. He eternal and immortal, and we fi mortals, that whenever he taketh away our brea we die and are turned again to our dust, Pfalm to 29. Confider all this, I fay, and you cannot be acknowledge a wide difference between God a man, and therefore may well cry out with ? after he had approache to near to God, as to cern fomewhat of his excellency, Job 42. 96. N mine eye feeth thee, wherefore I abhor my folf repent in duft and ofhes.

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Section 1

And even when this Hu-Quiet victibes mility hath beoughs us to obe- The unworthis dience, it is not then to be cast ness of one best offices if we had no farther the works and one of it; for there in ffill great tife, a bed in creating necessity of it, to keep us from any high contributes of our performances, which is messing antertain, it will blaft the best of them, and make the utterly unacceptable to God slike the Authorisof the Abarifeein which when once he came to boul of the Publican mas preferred before kinto, Lake 19. The best of our works are so full of militarity and pollution, that if we compare them with that perfection and purity which is in God we may truly fay with the Prophet, All our righteenf offer are as filthy rags, Ifa, 64 6. And therefore pride our felves in them as the fame madness, has it would be in a beggar to brag of his Appawhenit is nothing but vile tags and tatters. Our Saviour's precept in this matter must always remembred, Luke 17. 10. When you have done lobole things, which are commanded you, fal. We re approfitable fervants if when we have done we must give our felves no better a riste at are we then to effeem our felves that are fo from doing any confiderable part of what we commanded a Surely that worker, name of full and miched for vant, March 25, 26, WE a no realon to think too had for us on the Afacond fort of fubmillion to

Willips that of Patience: this. Submillion in
dean suffering his Will as that reflect of Pabelience did in acting it, and a tesus is of
bothing glid, but a willing and

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quiet yielding to inhatever! afflictions it pleased to lay upon us. This the forementationed in mility will make easid torus for which purchase are throughly possessionable torus for which purchase are throughly possessionable torus an graide at any material period of the form of God, it will be impediable forms an graide at any material period to the Old delignations of Weisenam in which describes a different sings of God against him us the description of his Family, the dots of the price bloody the couring off both his Sons in a think describe where all of them afflictions of the he wight blinds yet this one consider an orthad it we she begand inabled him? climby and quietly a yield to them; faying, Lee him describe from which wield to them; faying, Lee him describe it had a David, in his suffering, Pfulm 19: 9: 1 m domb; Conecided to the first which because about it is also being it florided a literature of the invariance and grant blings in him. I find to make it do in using allows delights of the first will indeed approve and quantility to God.

The Parent of their fervant to the parent of that fervant to the parent, of that fervant to the parent, of that fervant to the parent, of that fervant to the parent of the parent of the parents do whenever we gridge of repine an that what so the parent of their so the want of their parents of puttice in its for God hath, as we we had a tures, a Right to do with us what he will a therefore for us to refill that I give it had be higher minitial that the parent of the greatest folly in the works of the formus of put good that God aims at in afficiency as a supplied to the greatest folly in the works of the formus of the greatest folly in the works of the formus of the greatest folly in the works of the formus of the greatest folly in the works of the formus of the greatest folly in the works of the formus of the greatest folly in the works of the formus of the greatest folly in the works of the formus of the greatest folly in the works of the formus of the greatest folly in the works of the formus of the greatest folly in the works of the formus of the greatest follows.

evenly Father is not like our earthly ones. the tometimes correct their children only to fae their own angry humour, not to do them But this is subject to no such frailties. He the me afflict willingly, not grieve the children of Land 3, 23. They are our fine which do only give him just canse, but even force and ceffitate him to punish us. He carries to us bowels and affections of the tenderest Faier: now when a Father fees his child stubborn and rebellious, and running on in a course that M certainly undo him, what greater act of : therly leindness can be do than chaften and rest him; to fee if by that means he may mend him? hay indeed he could not be faid to we true kindness to him if he should not. And .: it is with God when he fees us run on in fin... the he must leave off to love us, and to leave to our felves to take our own course; and that the heaviest curse that can befal any Man; or if he continue to love us, he must correct and inish us to bring us to amendment. Therete whenever he strikes, we are in all reason. only patiently to he under his

but (as I may lay) kiss it Thankfulnes that is, be very thankful to for God's cor-

wer toour own bearts lufts, Pfal.

12. but still continues his care of us; fende! ictions, as fo many messengers to call us home himself. You see then how gross a folly it is a murmus at those stripes which are meant to doubly; it is like that of a froward Parient. ch reproaches and revites the Physician what

cones:

comes to cure him, and if fuch a one be left die of his disease, every one knows whom he to thank for it.

7. But it is not only qui Eruitfuiness ness, no non thankfulness n ander them ther under afflictions, that is t full of our Duty in this matter we must have fruitfulnels also, or all the rest w stand us in no stead. By fruitfulness I mean t bringing forth that, which the afflictions we lives. To which purpose in time of affliction is very necessary for us to call our selves to a

accounts to examine our hearts and lives, ar fearch diligently what Sins lie upon us, whi provoked God thus to fmite us, and whatfoey

we find our felves guilty of, humbly to confess God, and immediately to forlake for the reft

6.Mr. Cume.

1911.O.

8. All I fhall add concering this duty of patience, In all forts of that we are as much bound fufferings. it in one fort of fufferings. another, whether our fufferings be fo immediate ly from God's hand, that no creature hath an thing to do in it, as fickness, or the like; whether it be such, wherein men are the infu ments of afflicting us. For it is most fure wh any man deth us hurt, he could not do it wit out God's permission and sufferance, and G mining us, as do it more directly by himle

tends to fubmit to God, and yet can bear

Sund 24 1 Of Pariente &c. ing from men; we fee hely Job, who is fee th to us as a pattern of true patience, made no. fuch difference in his afflictions; he took the loss. his Cartal, which the Obeldens and Sabsais abbid, him of with the very fame meekneds which he did that which was confumed by the strong we fulfer any thing from men, he is never to unpritty in respect of them, we are yet to confess it is most aft in respect of God, and therefore instead of onling spon them with rege and revenge, as ac common sultom of the world is, we are to fliction, begging his pardon most earnestly for hose sine, which have provoked him so fend its and patiently and thankfully bear it, till he shall he to remove it; fill faying with Job Bleffed the same of the Lordinia want the lettern of the 9. But I told you Humility one a visual aids med in it, a fubmission not only to Submission. will, but also to his Wildom; to Gods hat is, to acknowledge him infinite- milden.

Wile, and therefore that what ver he doch, is best and fittest to be done. And his we are to contess both in his commands, and his Disposing and ordering of lings. First, whatsoever he con- In bis comands us either to believe or do, are to fubmit to his Wifdom both, to believe whatfoever he bide us believe; impossible soever it seems to our shallow unflandings, and to do whatever he commands. do bow contrary foever it be to our felle season or humour, and in both to conclude, that i

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that his Commands are most fir and realonable

Inhis diffuse which his Widom in respect police and base West West of the confusion by in what concerns the World in general; but at to that in what condition forver he puts us, ware to affine our felves to be that which is Better us, fince he white with the cannot con And therefore adversed have impatient defices any thing in this World, but to leave it to God he us with fuch an efface and condition as he fe bolt for us, and there let us quietly and conte we should least have wish dofor our selves. An this furely cannot but appear very realonable any that having rains hims that God infinitely wife, and he ver foolith he can never doubt but that it is muc more for his good that God thould chinfe for his than he for thin till the ven as it is mach more in sheschilds good set have the Parene chille for than to be left to those filly choices it wou make for it felf. For how many times would cut, and burn, and milehief it felf, if it mie have every thing it defires? and fuch childr are we we many times eagerly defire those thin which would undo us if we had them. The many times we with for Wealth, and Honour nevelend the like, when if we had then the would only prove thares to us we should dra

cows all things, fees, though we do not, and therefore often denies us those things which he can will tend to our mulcher, and it is his abundant metry, that he doth so. Let us therefore thenever we are disappointed of any of our aims, and withes, not only nationally but joyfully submit to it, as knowing that it is certainly belt for our beavenly Father as sense and surface wildown of our heavenly Father as sense and surface and sense and sense are all of the sense of

OLR, that is, the paying him such Honour.

reverence and respect as belongs no all in great a Majesty. And this is either inward or tward. The inward is the exalting him in our ets, having always the highest and most exellent effects of him. The outward is the mafelting and thewing forth that inward, and as the first general in the whole course of our es thell vine like Men that do indeed carry thigh efteem of God. Now you know it we ar any special Reverence but to a Man, we ill becarefulnet to do any foul or bale thing his prefence and to if we do indeed honour dive fadiabhor to do any unworthy thing in fight. But God fees all shings, and therefore is no way to foun the doing it in his fight redo it at all; therefore if we do thus revehim, we must never at any time do any Hande of God, a place where Here spainfold

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honouring God, there are many Several ways thiculat acts by which we may of honouring the ship and there are the God;

vers according to the feveral particulars about they are exercised. For we are to pay thonour nor only immediately to himself, but a by a due estimation and account of all the things that nearly related belong to him. The are especially fix, first, his House; secondly, Revenue or Income (as I may say;) thirdly, Day; sourthly, his Word; fifthly, his Sacrament and sixthly, his Name; and every one of the is to have some degree of our Reverence at Esteem.

Monort 19 17 Pir A His House, that is In his Church, which being the place fer as Honfe: for his publicle worthin, we are to to on it, though not as holy in refpect le felf, vet in respect of its wie, and therefor must not profese by imploying it to ales own This Christ hathraught us by act of his, Marky prory, in driving the bu and fellers out of the Temple, laying, My bons called the honfe of prayer and again, John to Make not my Fut her's house a house of Merchandi By which it is clear, Churches are to be used o for the fervice of God, and we are to mi that the only end of our coming thither, and to come to Charchas to a Market, to make gains of dispatch businesses with our neighbo as is too common among many. But when thou entroll the Charch, remember that it is House of God, a place where He is in an espe manner prefent, and therefore take the cou of the wife many Eccle fig. 1. and keep the when show goof imporbe banfor God : that is have thy felf with that Godly awe and reven

hich belongs to that great Majesty thou art bec. Remember that thy bufiness there is to oughts of the world, even of thy mest lawful other time are here finful. How fearful a guile it then to entertain any fuch thoughts as are in emfelves wicked? it is like the treason of Yuwho pretended indeed to come to kils his after, but brought with him a band of Souldito apprehend him, Matth. 26. We make thew our coming to Church, of serving and woroping God, but we bring with us a train of his emies to provoke and despite him. This is a kedness that may outvie the prophaneness of He days in turning Churches into Stables; for ful and polluted thoughts are much the world POP BEARS LITTLE

The second thing to which relet belongs, is his Revenue or InHis possessions, that is, whatsoever is his pesions.
His possession is the perfect of the law and
his service;
His were the Priests in time of the Law, and
his service;
His let apart, we must look on with sich
let is thus let apart, we must look on with sich
let is hot to dare to turn it to any other use.
It is fort some are the free will offerings of
his sort some of their Goods or Land to this Holy
and whatsoever is so given, can neither by

without that great in of Sacriledge. It is

15. But besides these, there was among Jews, and hath always been in all Christian tions, formething allotted by the Law of the lion for the support and maintenance of the that attend the service of God. And it is but and necessary it should be so, that those who underraking that Calling are taken off from t ways of gaining a livelihood in the World shou be provided for by them whose souls they wan over. And therefore it is most reasonable, whi the Apolle urges in this matter, I Cor. 9.11 we have fown unto you furithal things is it agr thing if we shall reap your carnal things? That it is most unreasonable for Men to grudge the flowing a few carnal things, the outward nec faries of this temporal life, on them from who they receive spiritual things, even instruction affiltance towards the obtaining of an eter life.

The great in a appointed for this use may of Sacriledge. I no means be employed to a pointed for this use may be included are here by Law allotted for a manuscrance of the Ministery must by no me be kept back, not any tricks or lasts, used avoid the payment either in whole or in payord the payment either in whole payment either in the saction of the fame law which gives a other Manright to his offate. But then second it is another manner of robbery than we the of, it is a robbing of God, whose Service to were given to maintain; and that you may and

Christ.

mbt the truth of this, it is no more than God melt hath faid of it, Mal. 3.8. Will a man rob all yet ye have robbed me; yet ye say, Wherein we me robbed thee? In Tubes and Offerings, ere it is most plain that in God's account the th-holding Tithes is a robbing of him. And you please you may in the next Verse see what e gain of this robbery amounts to Ye are curfed tha cunfe. A curse is all is gotten by it: and mmon experience shews us, that God's vengeice doth in a remarkable manner purfue this fin Szeriledge, whether it be that of with holding thes, or the other of feizing on those possessi which have been voluntarily confecrated to Men think to enrich themves by it, but it usually proves. The punish ectly contrary; this unlawful ment. in becomes fuch a Canker in the date, as often eats out even that we had a just ir souls but your Estates, preserve them from at danger by a strict care never to meddle with ly thing fer apart for God navas and the gray A third thing wherein we are to express Reverence to God, is the hallow-18 . dayur of the Times, fer apart for his The Times rvice. He who hath given all our for his ferd back again as a rent or tribute, the whole. Thus the few kept holy the fethiday and we Christians the Sunday or Lord's the fews were in their Sabbath effecially to emberthe creation of the world we in ours, the Refurrection of Lord's day.

THE REPORT OF THE PARTY OF THE

Christ, by which a way is made for us into the better world we expect hereafter. Now this dethus set apart, is to be employed in the Worsh and Service of God, and that first more solemn and publickly in the Congregation, from which mo Man must then absent himself without a judicause: and secondly, privately at home in praining with, and instructing our Families, or em the yet more private duties of the Closet; Man's own private Prayers, Reading, Medital

on, and the like.

And that we may be at leifure for thefe, a R from all worldly bufinels is commanded; the fore let no Man think that a bare reft from labo is all that is required of him on the Lord's di but the time which be faves from the works his calling, he is to lay out on those spiritual di pretence for idleness, but only to char our employment from worldly to heavenly, mu less was it meant that by our rest from our O lings we should have more time free to best upon our fins, as too many do, who are more co tant on that day at the Ale-house than h. But this Reft was commanded, first milew out to us that Reft from fin which are bound to all the days of our lives. And condity to take us off from our worldly bufin and to give us time to attend the fervice of 6

a very great benefit to us that there is such a time thus weekly returning for that purpower was a very intent and build upon the wo

and the need of bar Souls and I work and

: Chaff.

d if there were not fome fuch time appointed our hands, it is to be doubted we should hardillot any our felves; and then what a starved dition must their poor jouls of ours be in that never be afferded a meal? Whereas now re is a constant Diet provided for them: every a festival day to them, may bring them in such fitual food, as may nourish them to eternal Weare not to look on this day with grudelike those in Amer 8.5. who ask, When will Sabbath be gone, that we may fet forth wheat; if that time were urterly loft, which were tafrom our worldly buliness. But we are to fider it, as the gainfulleft, as the joyfulleft of the week, a day of harvelt, wherein we to layup in store for the whole week, nay for whole lives.

19. But befides this of the weekly Lord's day,

ere are other times which the

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nurch hath let apart for the re- The Feafts of sembrance of some special mer- the Church.

s of God, fuch as the Birth and

therection of Christ, the descent of the Hole host and the like; and these days we are to keep that manner which the Church hath ordered, wit, in the solemn worship of God and in partular thanksgiving for that special blessing we an remember. And furely whoever is truly ankful for those rich mercies, cannot think it of much to let apart some few days in a year for the purpose.

then we are to look that our Featts be ary putting by imploying the day thus bolily and

not make it an occasion of intemperance and order, as too many, who confider nothing Christmas and other good times, but the ge chear and jollicy of them. For that is doing fpight inftend of honour to Christ, who cam bring all purity and soborness into the World. therefore must not have that coming of his

20. Other days there are also set apart in mory of the Apostles, and other Saints, when we are to give hearty thanks to God, for his co in them; particularly that they were minimuments of revealing to us Christ Jelm. the way of Salvation, as you know the Apol were by their Preaching throughout the We And then farther, we are to meditate on the Examples of holy Life, they have given us, ftir up our selves to the imitation thereof.

whoever does uptightly set himself to make to the of these several Holy days, will have can the benefit he shall find from them, to thank not to blame the Church for ordering them.

The Fair, care, which we are likewise to ferve, and those are days of Past and Humiliation; and whatever of this kind Church enjoyes, whether constantly at set the of the year, or upon any special and more sud-occasion, we are to observe in such manner fine directs, that is, not only a bare abiliar from Mest which is only the Body spunished but in afflicting our Souls, humbling them to before God, in a hearty comering, and wailing of our own; and the Mations fins,

prayer for God's pardon and forgiveness. or the turning away of thole judgments, a thole line have called for : but above all hing ber selves from our sins tooling the bands bedues, as should speaks. Chap 58.6. and then our selves in works of their, dealing real to the bungs, and the like, as it there

Fourthly We are to express our senice to God, by honouring his God and this we must certainly do Work. To mide he fight by what he fays to us; as on the facting light by what he fays to us; as on the fay if we value One, every word he fpeaks be of weight with us. Now this Word of is express concained in the holy Scriptures, and and New Testament, where has to us to shew us his Will The has our Duty. And therefore to this Scripture of his, we are to bear a wontespect to look upon it as the rule by we must frame all the actions of our life; or that end to study it much, to read in it as as we can, if it may be, never to lee a day is without reading or hearing some part of

But then that is not all: we must not only but we must mark what we read, we must mely observe, what Dusses there are which commands us to perform, what faults they which God there charges us not to commit, then with the rewards promited to the one, the punishment threatned to the other. When

we have thus marked we must lay them up i memory; not so loosely and carelesty that shall presently drop out again; but we must aften them there by often thinking and me ring on them, that we may have them read our use. Now that use is the directing of our land therefore whenever we are tempted a committing of any evil, we are then to camind, This is the thing which in such a Seril is sorbidden by God, and all his venge threatned against it; and so in like manner any opportunity is offered us of doing go remember. This is the duty which I was exhibit in luch a Scripture, and such glorious repromised to the doing of it; and by these derations strengthen our selves for resistant the evil. and performance of the good

the evil, and performance of the good.

24. But besides this of the written Wo hath pleafed God to provide yet farther for instruction by his Ministers, whose office teach us God's Will, not by saying any contrary to the written Word (for whatloe so, can never be God's Will) but by explait, and making it easier to our understanding then applying it to our particular occasions, exhorting and stirring us up to the practice tall which is the end at which his filter Carleing and then their Preaching aimeth. And this we are to bear also a due respect by godingent heed thereto, not only being presented the time, or think of somewhat else, but fully marking what is aid to us. And somewhat did but rightly consider, how much it

ins us, we should conclude it very reasonable for

ig, it is the laying the foundation Catechiton which all Christian practice must zing.

built; for that is the teaching us

rduty, without which it is impossible for us to form it. And though it is true, that the riprures are the Fountains from whence this towledge of duty must be fetched, yet there are my who are not able to draw it from this mitain themselves and therefore it is absolutely beflary it should be thus brought to them by hers.

to. This Catechizing is generally looks upon as thing belonging only to the youth, and so ined it ought, not because the oldest are not to im, if they be ignorant, but because all Chilm should be so instructed, that it should be

m, if they be ignorant, but because all Chine should be solvible for them to be ignorant when they me to years. And it nearly concerns every Parages they will free themselves from the guilt of it childrens eternal undoing, that they be care-to see them infruoted in all necessary things, which purpose it will be at early to teach them is short Catechnin, or which foet none so fit as Church Catechnin, or which foet none so fit as Church Catechnin; yet are they not to related these endeavours of their own, but also to call the Ministers help, that he may build them up their in Christian knowledge.

y much neglected that Duty, and by that was it is that such multitudes of Men and Won, that are called christians, know no more of Christ.

Christ, or any thing that concerns their ou

Souls, than the meerest Heathen.

28. But although it were their Parents fan that they were not instructed when they w young, yet it is now their own, if they rema still ignorant; and it is lure it will be their or Therefore whoever he be, of what age or cond tion foever, that is in this ignorant estate or any fuch degree of it, that he wants any part necessary saving knowledge, let him as he lo l is Soul, asever he would elcape eternal dam t on, feek out for instruction, and let no hear shame keep any from it: for hirst it is certain shame belongs only to the wilful continuing ignorance, to which the defire of learning is rectly contrary, and is to far from a thamef that it is a most commendable thing, and will fure to be so accounted by all wise and go But secondly, suppose some proph fenfelels people should deride it, yet fure t shame were in all reason to be undergone joys ly, rather than venture on that confusion of fi which will at the day of judgment befal th who to avoid a little falle thame amongst M have gon on in a wilful ignorance of their di which ignorance will be to far from exculing fins they shall commit, that it adds one great leavy fin to all the reft, even the despiting t knowledge which is offered to them. How ham a fin that is, you may learn in the first Chapte the Proverby, where beging buspledge, ver, 29 is, to be the thing that draws down those lad ver ances forementioned, even God's fortaking h

Preaching.

hughing at their calamity instead of helping them: which is of all other conditions in the World the most miserable; and surely they are madly desperate that will run themselves into it.

29. As for those who have already this foundation laid by the knowledge of the grounds of wistian Religion, there is yet for them a farther selp provided by Preaching. And

is no more than needs, for, God

nows, those that understand their

netimes by the violence of their own lusts to anigress at even when they do remember it, and therefore it is very uleful we should be put mind of it to prevent our forgetting, and also ten exhorted and affished to withstand those this which draw us to those transgressions. And these purposes preaching is intended; first, to am us to be upon our guard against our spiritual teny, and then to surnish us with weapons for a fight; that is, such means and helps as may elt enable us to beat off temptations, and get the story over them.

Since therefore this is the end of Preachwe must not think we have done our duty
new have heard a Sermon, though never to
ntively, but we must lay up in our hearts
to instructions and advices we there meet
th, and use them faithfully to that end of
recoming our sins. Therefore when ever thou
est to the Physician of thy Soul, do as thou
adds with the Physician of thy Body; thou
ask to him not only to hear him talk and sell
what will cure thee, but also to do accord-

D 2

ing to his directions: and if they dolt no here, thou art as vain as he that expects al receipt from his Doctor should cure him, the he never make use of it. Nay, thou art m more vain and ridiculous, for that, though it him no good, will do him no harm, he shall no be the worle for having been taught a Medic though he use it not: but in these Spiritual ceipts it is otherwise; if we use them not to good, they will do us a great deal of harm, will rife up in Judgment against us, and m our Condemnation to much the heavier. ware therefore not to bring that danger u thy felf, but when thou halt heard a Sern confider with thy felf what directions there In it for enabling thee to eschew evil, or to good. And if there were any thing especi concern'd thine own bosome sin, lay that clo thy heart, and all the week after make it ter of Meditation: think of it even whilft art at thy work, if thou wantest other time not only think of it, but fet to the practice do what thou wert advised to, for the sub fins, and quickening Grace in thee. Finally catefully to practife the counsel of the Ap Tan 1.22. Be ye doers of the Word not heare ly, deceiving your own Souls. To hope for from the Word without doing it, is, it nothing but a deceiving our selves: Let us therefore measure our godliness by the nu of Sermons which we hear, as if the hearing my were the certain mark of a good Chin bot by the store of fruit we bring forth by without which all our hearing will ferve

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g us into that heavier portion of stripes, which ings to him that knows his Mafter's will and in mor, Luke 12: 47. But this reverence which he to Preaching we must not pay to all that is a days called for God knows there are by fulle Prophersigone out into the world, as the ftle speaks, 1 John 4. 1. And now, if ever, at advice of his necessary, To try the spirits wher they be of God. But what I have faid, I in only of the preaching of those who first have wful calling to the Office, and fecondly frame Doctrine according to the right rule, the ten Word of God. But if any man fay, he is able to judge whether the doctrine be accorto the Word or no, let him at least try it by common known rules of duty which he doth erstand, and if he find it a Doctrine giving liberty to commit those things which are by cknowledged fins, fuch as Rebellion, Inju-Unmercifulnes, Uncleanness, or the like, nay conclude it is utterly contrary to God and Word, and then abhorrence, and not revebelongs to it.

Fifthly, we are to express onouring of God by reverenhis Sacraments: those are

The Sacra-

Baptism, and the Supper of ord. And this we are to do. First, by our efteem of them. Secondly, by our reverent of them : we are first to prize them at a high ooking on them, as the instruments of bringous the greatest bleffings we can receive. The of them, Baptism, that enters us into Covewith God, makes us Members of Christ, D 3

and so gives us right to all those precious benefithat flow from him, to wit, Pardon of Sins, Si stifying Grace, and Heaven it self, on condit we perform our parts of the Covenant. And for the Lord's Supper, that is not only a fign remembrance of Christ and his Death; but it actually the giving Christ and all the fruits of Death to every worthy Receiver; and therefore there is a most high estimation, and value due each of them.

32. And not only for but in the cond place we must show our re 31 m. rence in our ulage of them; and first, Before; secondly, At; thin After the time of Receiving them. It is that the Sacrament of Baptilin being now ministred to us, when we are Infants, it is to be expected of us, that we should in our persons do any thing, either before, or at time of receiving it; those performances Brickly required of all persons, who were I rized when they were of years. But for us fusices to give us this right to Baptism, that are born within the pale of the Church, th of Christian Parents, and all that is requin that time is, what we can only perform others, they in our stead promising that whe come to years we will perform our parts of Covenant. But by how much the less w then able to do fo much, the greater bond on us ro perform thole after-ducies require us, by which we are to supply the want of tormer.

3. Now if you would know of promises which your Godfa- Baptism. and Godmothers then made

your name, and you may then learn them. I Church's Catechism, which tells us, That our dfathers and Godmothers did promife and vow co things in our names; first, that we should Take the Devil and all his works, the pomps and Mier of this wicked world, and all the finful lust's worshipping of all falle Gods which is indeed worthipping the Devil: A fin which at the e of Christ's coming into the World was very mon most part of Mankind then living in e vile Idolatry. And therefore when bapwas first ordained, it was but needful to part of the Vow. And though those falle of part of them, which may be feared to be too common among us, and that is all forts functionness, which though we do not make remonies of our Religion, as the Heathens did heirs, yet the committing thereof is a most provocation in God's eyes, fuch as drew him lestroy whole Cities with fire and brimstone, as may read, Gen. 19, nay, the whole World Water, Gen. 6. and will not fail to bring on judgments, and strange ones, on any g them well deferves to be look'd on as an ecial part of this Promife. Befides this, all dealing, D.4

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dealing with the Devil is here vowed against, what ther it be by practifing witchcraft, our selves, consulting with those that do, upon any occasion whatever, as the recovery of our Health, a Goods, or whatever else; for this is a degree of a former sin, it is the forsaking of the Lord and tring up the Devil forour God, whilest we go

him in our needs for help.

34. But we also renounce all the works of Devil; and those are either in general all the lar kinds of fin which have most of his Image them: that is, those which he himself most Etifes, fuch are Pride (which brought him for being an Angel of light to the accurfed condit be is now in) and Lying ; he is, as our Say laith, John 8. 44. A Lyar, and the Father of and fuch also are Malice and Envy, espec Killing and Destroying of others, for he w murderer from the beginning, John 8, 44 above all there is nothing wherein we become like him, as in Tempting and drawing other fin, which is his whole trade and bufinels, if we make it any part of ours, we become that roaring Lion, that goes about feeking who way devour, 1 Pet. 5. 8

35. The facend thing we Vow to forfale the Pomps and Vanities of this wicked world. The Pomps and Vanities there are feveral the meant, forme of them such as were used by Heathens in some Unlawful sports of the wherein we are not now so much concernies being none of them remaining among but besides that, there is meant all excess, es

ndiet, or iports, or apparel, when we keep not those due measures, which either by the genera. ules of fobriety, or the particular circumstances our qualities and callings we are bound to. Next, by the wicked world, we may understand, ft, the wealth and greatness of the world, which ough we do not to totally renounce, that it is unlawful for a Christian to be either rich or greats et we thus far promise to forfake them, that we ill not fet our hearts upon them, not either get keep them by the least unlawful means. Seidly, by the wicked world, we may underthe companies and customs of the world hich to far as they are wicked, we here renounce; at is, we promise never to be drawn by comby to the commission of a sin, but rather to forte the most delightful company than to be en ed by it; nor yet by custom, but rather vento the shame of being thought singular, sidious persons, walk as it were in a Parh by our es, than put our felves into that broad may leads to destruction, by giving our felves over my finful custom how common foever it be wir. If this part of our Yow-were but throughonfidered; ir would arm as against most of the ptations the World offers us, company and on being the two foscial Infruments by ch it works on us.

6. A third thing we renounce, is all the fine lusts of the Bell's where the field is to be pa-food in that sence, wherein the Scripture of ules it, for the Fountain of all difordered atons For though these unclear defices

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here meant, yet they are not the only things he contained, there being divers other things whi the Scripture calls the works of the flesh; I cannibetter inform you of them than by letting down the lift S. Paul gives of them, Gal 4 19, 26, 2 Now the works of the flesh are manifest, which a thefe. Adultery, Fornication, Uncleanness, Last viousness, Idolatry, Witchcraft, Hatred, Variance Boundations, Wrath, Strife, Seditions, Herefies, Env ings, Murders, Drunkenness, Revellings, and fu This with those other descriptions, ye will find feattered in feveral places of Scriptu will flew you there are many things contain in this part of your Vow, the forfaking all t finful lufts of the flesh.

37. The second thing our Godfathers a Godmothers promifed for us, was, that we for believe all the Articles of the Christian Faith. Th we have summed up together in that which call the Apostles Creed, which fince we prom to Believe, we are supposed also to promise learn them, and that not only the words, likewife the plain fence of them: for who believe what he either never heard of, or know rot any thing of the meaning of it? Now this believing is meant not only the confern to the truth of them, but also the living them that do believe: As for example, our lieving that God created us fliould make us in that Subjection and Obedience to him, who becomes Creatures to their Creator; the bel mg that Christ Redeemed us, should make d up our selves to bim as his purchace, h diffored wholly by him, and imployed only

hould give us care so to walk that we may not be condemned in it. And our believing the life everlasting should make us diligent so to employ our short moment of time here, that our everlasting life may be a life of joy, not of misery to us. In this manner from all the Articles of the Creed, we are to draw motives to confirm us in all Christian Practice, to which end it is that our learning and believing of them tends, and therefore without it we are very far from making good this part our Vow, the believing all the Articles of the Christian Faith.

38. The last part of our Vow is, that we should op God's holy Will and Commandments, and walk the same all the days of our lives. Where by our eping God's holy Will and Commandments, is ant our doing of all those things, which he th made known to us to be his will we should form; wherein he hath given us his holy ord to instruct us, and teach us, what it is, at he requires of us, and now he expects that should faithfully do it without favouring our ves in the breach of any one of his commands. nd then in this entire obedience, we must walk the days of our lives: that is, we must go on in constant course of obeying God; not only tch fame few steps in his ways, but walk in m, and that not for lome part of our time, all the days of our lives never turn out of them, go on constantly in them, as long as we live

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The strict obligation of this Pow of Baptism.

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39. Having now thus briefly explained to you the Vow made at your BAP. TISM, all I shall add concerning it, is only to remem-

ber you how nearly you are concern d in the keeping it: and that first in respect of justice, secondly in respect of advantage and benefit. That you are in justice bound to it, I need say no more, but that it is a promise, and you know justice requires of every man the keeping of his promise. But the this is of all other promises the most solemn and binding, for it is a vow, that is, a promise made to God; and therefore we are not only unjust but forsworn, whenever we break any part of

40. But ferendly, we are also highly con cern'd to keep it, in respect of our own benef I told you before, that Baptism entred us in Covenant with God; now a Covenant is man up of two parts, that is fomething promifed the one party, and something by the other the parties that make the Covenant. And if of of them break his part of the Covenant, th is, perform not what he hath agreed to, he c in no reason look that the other should ma And so it is here, God doth inde good his. promise those benefits before mentioned, a that is his part of the Covenant. But then also undertake to perform the several this sontained in this Vow of Baptism, and that our part of it, and unless we do indeed perfor them, God is not tied to make good his, and we for fait all those precious benefits and adva

rages, we are left in that natural and miferable estate of ours, children of wrath, enemies to God, and heirs of eternal damnation. And now what can be the pleasure that any or all his can afford us, that can make us the leaft degree of recompence for fuch a loss the loss of God's fayour and Grace here, and the loss of our own Souls hereafter? For as our Saviour faith, Mark 8. 36. What shall it profit a man if he shall gain the whole we make when ever we break any part of this our low of Baptism. It therefore most nearly coneens us to consider fadly of it, to remember that ow, and therefore when thou art tempted to ny fin, seem it never to light, say not of it as a did of Zoan, Gen. 19. 20. Is it not a little one? in confider that whatever it is, thou half in the aptifur vowed against it, and then be it never plittle it draws a great one at the heels of it, no than that of being forfworn, which whoever commits, God hath in the third Commandment conounced, He will not hold him guiltleft. And at we may the better keep this Vow, it will be ery useful often to separ to our solves the seral branches of it; that so we may still have it ady in our minds to let against all temptations? d furely it is so excellent a weapon that if we o not either cast is afide, or use it very neglidy, it will enable my by God's help, to put to ntour spiritual adversary. And this is that reand rinew that Covenanting each Could nout Begriffmandich

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one one, the dress of means, each

one of the animalies And now what broke in Scialina Da Au Y in Li Litter can make us the least degree of recom-

we week to so that accurate and miles

Of the Sacrament of the Lord's Suppo Of preparation before, as Examination Of Repensance, Faith, Obedience, Duties to be done at the Receiving a owned Baption. It there the control of the control hous to confider failly of it, to remember that

Sect. N. O. W. follows to Reverence due the Sacrament the LORD's SU

PER; and in this I must follow my first divisi and fer down first, what is to be done Beff ferondly. Ar, and thirdly, After the time of ceiving; for in this Sacrament we cannot be sufed from any one of thefe though in the for We are.

and 2. And first, for that which Things to be to be done before, S. Paul tell done before vit is Examination, r Cor. 11. rocesving. But let a man examine himfelf.

foler him eat of that bread, and a of that Cup. But before I proceed to the partic of this Examination, I must in the general

Examine to do in this Sicrament, is to a and renew that Covenant well nation. with God in our Baptism, which

aving many ways grievously broken, it pleases God in his great mercy to fuffer us to come to the renewing of it in this Sacrament, which if we do in fincerity of heart, he hath promifed to scrept us, and to give us all those benefits in this, which he was ready to bestow in the other crament, if we had not by our own fault forited them. Since then the renewing of our evenant is our bufiness at this time, it follows. in thefe three things are necessary towards it! fift, that we understand what the Covenant is; condly, that we confider what our Breaches fit have been; and Thirdly, That we refolve son a strict observance of it, for the rest of our le. And the trying our selves in every one of these riculars is that examination which is required. us before we come to this Sacrament. 31077

And First, we are to examine whether we derstand what this Covenant is; this is one ding necessary, as being the foundation of the other, for it is neither possible to differ our past fins, nor to settle purposes against m for the future without it. Let this there to be your first business. Try whether you hitly understand what that Covenant is which entred into at your Baptism, what be the ercies promised on God's part, and the Duties yours. And because the Covenant made theach of us in Baptifm is only the applying our particulars the Covenant made by God in off with all Mankind in general, you are to alder whether you understand that; if you ot, you must immediately feek for infigure in it. And till you have means of gaining

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better, look over what is briefly faid in the trance to this Treatife, concerning the S COND COVENANT, which is foundation of that Covenant which God ma with us in our Baptilin. And because you there find, that obedience to all God's Co mands is the condition required of us, and is fo that which we exprelly Vow in our Baptili it is necessary you should likewise know wh thole Commands of God are. Therefore if yo find you are ignorant of them, never be at r till you have got your felf instructed in them, a have gained fuch a measure of knowledge as m direct you to do that Whole Duty of Man whi God requires. And the giving thee this inft ction is the only aim of this Book, which, more ignorant thou art, the more earnestly shall intreat thee diligently to read. And thou halt heretefore approacht to this Holy grament in utter ignorance of these necessary things bewail thy fin in fo doing but prefume to come again rill thou haft by gaining this bry knowledge fitted thy felt for it, which the mult batten to do For though no man mult co fully continue in it, that will be no exque to h for keeping from this holy Table.

4. The second part of our examination is concerning our breaches of this Covenant; a here thou wilt find the use of that knowledge spake of. For there is no way of dis

Since vering what our fine have been, but trying our Actions by that which the

be the rule of them, the Law of God

erefore thou fettelt to this part of Exmination, remember what are the fe- Several kahy own heart in every particular, in rish a w thou halt performed it. And content not y felf with knowing in general, that thou haft broken God's Law, but do thy utmost to discoen in what particulars thou haft done to. Real, as well as thou can't, all the passages of g life, and in each of them confider what part that duty hath been transgrest by it. And at not only in the groffer act, but in word alor nay, even in thy most secret thoughts: For ough man's Law reaches not to them, yet ed's doth; so that whatever he forbids in the h, he forbids likewife in the thoughts and deres, and fees them as clearly as our most pubthe acts of This particular learch is exceeding reflary: for there is no promile of forgive es of any fin but only to him that confesseth nd forfaketh it. Now to both thefe it is necesry that we have a direct and particular knowdge of our fine For how can he eigher conth his Sin, that knows not his guilt of interior tow, can be refolye to forfake it, their different not almost to have formerly cleaved to it? herefore we may furely conclude, that this manifestion is not only uleful but necessary toards a full and complete Repentances for he t does not take this particular view of his fine the likely so repensable by halves, which hing but an entire forlaking of every evil may. ing fofficient for that, But furely of all other Bio. fir

Manual Ma

times it concerns us, that when we come to a Sacrament our repentance be full and complet and therefore this strict search of our own hear is then especially necessary. For although it true, That it is not possible by all our diligent to discover or remember every fin of our who lives, and though it be also true, that what is unavoidably hid from us, may be forgiven without any more particular consession than that David. Plalm 19. 12. Cleans thou me from a fearet faults; yet this will be no plea for us, they come to be secret only, because we are negligent in searching. Therefore take need of deceiving thy felf in this weighty business, but search any Soultro the bottom, without which it is a possible that the wounds thereof should ever throughly coved.

concerning the leveral forts of fins, to also me you concerning the leveral forts of fins, to also me you concerning the degrees of them, for the are divers Circumstances which increase a heighten the Sin. Of this fort there are man as first, when we fin against knowledge, that when we certainly know such a thing to be a first, when we fin against knowledge, that when we certainly know such a thing to be a first when we certainly know such a thing to be a first we other motive) adventure or profit (or who ever other motive) adventure on it. This is Christ himself adjudged to be a great height not the sin, He that knows his Masters will and a trace foult be beared with many stripes. Luke 47. Secondly, when we fin with Deliberations is, when we do not fall into it of a said ever we are aware, but have time to consider it, this is another degree of the fin. But third a yet higher is, when we do it against the Ristans

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thences and checks of our own Confcience. on that at the time tells us. This thing thou inghtest not to do a nay, lays before us the inger as well as the fin of it; yet in spight of the admonitions of Conscience we go on and commit the fin; this is a huge increase of it, such will raise the least fin into a most high provoation. For it is plain, a fin thus committed nust be a wilful one, and then be the matter of never so light, it is most hainous in God's eyes. Nay, this is a circumstance of such force, that it may make an indifferent action that is in it felf to fin, become one. For though my Confeir nce should err in telling me such a thing were mlawful, yet to long as I were to permaded, were fin for me to do that thing; for in that ale my Will confents to the doing a thing thich I believe to be displeasing to God, and od (who judges us by our Wills, not Underandings) imputes it to me as a fin, as well as if e thing were in it felf unlawful. And therefore rely we may conclude, that any thing which in it felf finful, is made much more to by becommitted against the checks of Conscience fourth aggravation of a fin is when it hath en often repeated, for then there is not unity he guilt of fo many more Acts, but every Acts ws also so much worse, and more inexenle. We always judge thus in faults commitagainst our selves, we can torgive a single jury more easily than the fame when it hash en repeated, and the ofmer it hath been foreited, the more hainous we account it. And furely it is in faults against God also. Fifthly.

the fins which have been committed after Vov grievous: for that contains also the breaking nose promises. Somewhat of this there is every wilful fin, because every such is a bree of that Vow we make at Baptilin. But befide that, we have fince bound our felves by ner Vows, if at no other time, yet furely at ou coming to the Lord's Supper, that being (as wa Baptifin. And the more of thefe Vows we have made, so much the greater is our guilt, if w fall back to any fin we then renounced. The is a thing very well worth weighing, and then fore examine thy felf particularly at thy a proach to the Sacrament concerning thy breach es of former Vows made at the Holy Tab And if upon any other occasion, as ficking trouble of mind, or the like, thou haft at an time made any other, call thy felf to a ffrict a count how thou haft performed them also, an remember that every fin committed against fu Vows, is befides its own natural guilt, a perjur likewife: Sixchly, a yet higher step is, when Sin hath been to often committed that we's come to a custom and habit of it: and that is deed a high degree.

others; as first, if it be so confirmed that we be come to a hardness of heart, have no sense at of the sin. Or, secondly, if we go on in against any extraordinary means need by God reform us, such as sickness, or any other aftern which seems to be sent on purpose for a

chiming. Or, thirdly, if all Reproofs and Exortations either of Ministers or private friends ork not on us, but either make us angry at our provers, or let us on defending the fin. Or fily, if this finful Habit be so strong in us as to we us a love to the fin, not only in our selves, in others : if, as the Apoftle faith, Rom. L 1. We do not only do the things, but take pleasure them that do them, and therefore intice and draw s many as we can into the fame fins with us: hen it is rifen to the highest step of wickedness, is to be looks on as the utmost degree both of and danger. Thus you fee how you are to Exnine your felves concerning your fins, in each of nch you are to confider how many of these ghtning circumstances there have been, that you may aright measure the hainonfness of em.

. Now the end of this Examinain is, to bring you to fuch a fight Hamiliyour fins, as may truly humble

u, make you fenfible of your own nger, that have provoked to great a Majesty, is able to fadly to revenge himself upon.

And that will furely even to the most carheart appear a reasonable ground of sorrow. at that is not all; it must likewise bring you a fense and abhorrence of your baseness, and raticude, that have thus offended to good and clous a God, that have made fuch unworthy unkind returns to those tender and rich cies of his. And this confideration especimust melt your hearts into a deep forrow contrition, the degree whereof must be in fome fins. And the greater it is, provided it be nearly fins. And the greater it is, provided it be nearly as thurs up the hope of God's Mercy, there acceptable it is to God, who hath provided not to definite a broken and contribe bear Pfalm 51. 17. And the more likely it will be a to bring us to amendment: For if we have on felt what the limart of a wounded Spirit is, that have the less mind to venture upon

again.

8. For when we are tempted with any of thort pleasures of sin, we may then out of cown experience set against them the sharp pa and terrors of an accusing Conscience, wh will to any that hath felt them be able infinit to out-weigh them. Endeavour therefore bring your selves to this melting temper, to the danger you have brought upon your selves for though that be a consideration which mand ought to work sadness in us, yet where the alone is the motive of our sorrow, it is not the sorrow which will avail us for pardon; and reason of it is clear, for that sorrow processing the sorrow are so that the sorrow processing the sorrow are sorrow. But the sorrow a true Penitent must be joyned.

Contriwith the love of God, and that
tion.

make us grieve for having offen
him, though there were no pun

ment to fall upon our felves. The way then to up this forrow in us, is first, to stir up our low God, by repeating to our felves the many go ous acts of his mercy towards us, particula

of his fearing us, and not cutting us off in fine Confider with thy felf how many and great provocations thou half offered him disphedience for which thou mightest period justice have been est this sent quick Hells Nay possibly thou hast before these examples of less finners than thou art. have been fuddenly fnatch'd away in the fof their fine And what cause canst thou why thou haft thus long elsaped, but only le His Eye hath (pared thee? And what of that sparing, but his tender compassions de thee his unwillingness that thou houlds This confideration if it be prest home thy Soul cannot chuse (if thy heart be not idas the nether Milftone) but awake sometof love in thee towards this gracious, this fuffering God, and that love will pertainly eit appear to thee, that it is an evil thing and sthat show haft forfaken the Lord, Fer: 2. 19. thou hast made such wretched requitals of fo t mercy it will make thee both ashamed and wat thy felf that shou halt been such an unaful creature. But if the confideration of this fort of mercy, God's forbearance only, be an engagement and help to this godly for-What will then be the multitude of those mercies which every Man is able to reckon dimfelf? And therefore let every Man beas calar in it as he can, call to mind as many of ashe is able, that to he may attain to the er degree of true contrition, or Tons, and And to all these endeavours must be added earnest

earnest Prayers to God, that he by his holy pit would show you your fins, and soften hearts, that you may throughly bewaif an eneut them.

Agurs Wito. To this man be joyne Confes humble confession of line to God that not only in general, but a particular, as far as your memor ning circumstances of them, which you ha the fore-mentioned examination difeov Yea; even fetret and forgotten fine must in ral be acknowledged, for it is certain are multitudes of fuch; lo that it is need for every one of us to fay with David, Pfall 12. Who can understand his errors? Cleanle me from my fecret faults. When you have confest your fine with this hearty forrow, fincere hatred of them, you may then (and before) be concluded to feel fo much of difeafe; that it will be leafonable to apple remedy.

Faith. are to look on him whom God has a forth to be the propictation for long Rom 3.25. Even felus christ, thus Lamb a subich taketh away the since of the world; solin Andeamestly beg of God, that by his most one blood your sine may be washed away that God would for his sake be recorded to And this you are to believe will sarely be if you do for the rest of your time for ake Sine, and give your selves up sincerely to God in all his Commands. But without

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fixings. And therefore the next part of your therefore the next part of your therefore must be the letting those resolutions obedience, which I told you was the third thing made to examine your selves of before your moath to the Holy Sacrament.

of this Resolution, I need Resolutions of the more, but that it must an Obedience.

diry, that is we must not only in general rewe must resolve it for every Commandments, t felf; and especially where we have found selves most to have tailed heretofore, there rially to renew our resolutions. And herethe fineers, and unfeigned, and not only light ones as People use out of custom the her never think of keeping afterwards. this is a pertain Truth, that wholoever to this Holy Table without an intire haof every fin, comes unworthily; and it molve to forleke it; for you know forlamaturally follows hatred, no man willing-oldes with a thing or perion he hates. And more he that doth not to relolve, as that the fearcher of hearts may approve it as fin-cannot be supposed to hate lin, and so Therefore try your resolutions throughthat you deceive not your felves in them; it

is your own great danger if you do; for it is of tain you cannot deceive God, nor gain acceptant from him by any thing which is not perfect hearty and unfeigned.

Of the this new obedience, to you are it means, wife to referve on the means, who may affift you in the performance of

And therefore consider in every duty what are means that may help you in it, and resolve make use of them, how unease soever they to your sless; so on the other side consider we things they are, that are likely to lead you sin, and resolve to shun and avoid them: to you are to do in respect of all sins whatever, especially in those, whereof you have forme been guilty. For there it will not be hard you to find, by what steps and degrees were drawn into it, what company, what casion it was that enfinated you, as also to a fort of Temptations you are appell to you and therefore you must particularly sence self against the sin, by avoiding those occasion it.

14. But it is not enough that you resolve will do all this hereafter, but you must inflate fet to it, and begin the course by doing at present whatsoever you have opportunity of ing. And there are several things which may, nay, must do at the present before you is to the Sacrament.

Present renoun- every sin cing of sin. unmortish

rs. As first you must enevery fin, not bring any unmortified Lust with you

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Table! for it is not enough to purpose to them off afterwards, but you must then my do it, by with drawing all degrees of and affection from them; you must then a Bill of Divorce to all your old beloved of elle voll are in howay fit to be married mile. The realon of this is Hear, for this ament is our spiritual nourishment; now we can receive spiritual nourislament we have spiritual life, (for no Man gives sood dead perion.) But who foever continues early in the act, but in the love of any one refore cannot receive that spiritual food. It The he receives not Christ, but instead of that which is most dreading, the Apostle cell you what, a Christ, and he refere your sea the pass damage on you thus actually great a necessary lies on you thus actually put off every fin, before you come to this

And the fame necessity lies on? Charity. for a lecond thing to be done at Imbracing Soul into a Heavenly and Chin. gant, multison temper; by policiting it with all thole of God! For when you have runned our Sal nd his accurred train you will make the your 11 26.0 he will watery an approximation and last estate shall be worse than jour first! But

you must be samest Brayer invite into it the ly Spirit with his Graces, or it they be in a degree there already, you must pray that he yet more fully policie it, and you must quot and stig them up.

2. As for example, you many and great dering your many and great your harth by meditating God's promises to all penitent sinners: your to God by considering his Mexics carrothole remembred in the Sagramant, his got those remembred in the Sagramant, his got that great example of his suffering for us were Enemies to Him And it is most particulty required of as when we come to this Land to the same to the s ly required of us when we come to this char we copy out this pattern of his is a forgiveness of all that have offended us, it only forgiveness, but luch a kindness allow express it left in all others of love and friends. to them.

18. And if you have forme charity. quite forgot that bleiled examined his, as to do the direct contraction have done any unkindness or injury a person, then you are to seek forgiveness him; and to that end, first acknowledge fault, and secondly, restore to him, to to most of your power, whatsoever you ha prived him of, either in goods or credit. Reconciliation with our Brethren, is she necessary rowards the making any of our acceptable with God as appears by that p

chief: Mean 1923, 24 if show bring the gift is Alice and these remembres that the brother taght apartis these shows the gift be reconciled to the show and offer they gift. Where show that chough the gift be already at the said must rather be left there ministered, be offered by a Man that is not at perfect to with his Neighbour. And if this Charley mecellary in tall our services, much more my whereby a joint partaking in the fame Mythores, we fignific our being united and not only to Christ our head, but allow each is fellow-members. And therefore if we wish any malice in our hearts, we commit to the highest Hypocrific, by making a improfession where where the Samanant of that Charita Brotherly Love, whereof our hearts are

Another molt necessary Grace www. 11110

time is that of Devotion, for Devotion.

Lives some time to with draw from our dy alfairs, and wholly to secon selves to turiness of preparation; one very special which preparation lies in raising up our to a devour and heavenly temper. And to it is most necessary that we cast off all this of the world, for they will be sure as so close to hinder our Souls in their mountowards Heaven. A special exercise of this him is Prayer, wherein we must be very that and carnest at our coming to the Sacrata shis being one great instrument wherein

E 3

we must obtain all those other gracet require our preparation. Therefore be sure this be omitted; for if you use never so much endead besides, and leave out this, it is the going to an your own strength without looking to Go his help, and then it is impossible you should sper in it: For me are not able of our selection any thing, as of our select, but our sufficiency God, 2 Gor. 3. Therefore be instant with so to assist you with his grace, that you may so in fitted to this Holy. Table, that you may no fitted to this Holy. Table, that you may partakens of the benefits, there reached out a worth Receivers.

Nacestra of Graces our Soule must be conchessed. With when we come to the state of the state without which wholever tomes is have the entertainment mentioned in the Parof him who came to the marriage without a ding garment, Matth. 22, 13, who was cast into darkness, where is meeping and gnashing as for though it is possible he may say it out present and not be statehe from the Hable S.P. and assume that, be drivete dawness on sould and how soon it may fall on him is not and as sure that whenever it does come, it wintelenable of my who aways as can dress with a last ing harding state. Last and a sure that whenever it does come, it wintelenable of my who aways as can dress with a last ing harding harding. Sides, Last and and but, one of the affine harding states be, done before the sure intelenable of my more congening, the things in the say as a state of the affine harding harding a state of the done of the affine harding intents of the done of the affine affine intents of the done of the affine harding intents.

ride

phelon upon a ferious view of himfelf can-tishe his even Soul of his fincerity, and the whether he may come to the Sacra-the de not belt wholly on his own judg-in the case a forsit he be a truly humbled it is likely the may judge too hardly of frif headeriot it is odds, but if he be to the fatisfying his own doubts, he will ly bring himself to pass too favourable a ce or whether he be the one or the if he come to the Sacrament in that the certain by pluriges himfelf into farther and feriples, it not into fin; on the fide, if he forbear because of it, if that hinfelf from that Holy Ordinance, and fo ves the Soul of the benefits of it. Therechorning and being left, I would, as I faid but to make known his case to some disand Godly Minister, and rather be guided victions any diffurfactificovered to him.) be able to judge of him than he of himfelt is the Counted the Church gives in the Exion before the Communion, where it is ed. That if any by other means there forentioned, cannot quiet his own Confeience, but me diferent and learned Minister of God's Word. open his griaf, that he may receive fuch ghoftly fel, advice and comfort, that his conficence may wheved &cc. This is firely fuch advice as thould E 4 not

not be neglected, neither at the sime of to the Sacrament, nor any others when under any fear or reasons of doubt cond the State of our Souls. And for want a let the doubt feffer fo long that it hath e plunged them into deep distresses of Confei or which is worse, they have, to still that quiet within them, betaken themselves to cheir fouls.

tant orginis unaz. But coall this it wil Not to be alba- haps be faid, that this ca med to discover be done without discover felves to the nakedness and blemish

willing to do it. But to that I answer, The very unreasonable that should be a hindr For first, I suppose you are to chuse only a perion as will faithfully keep any force shall commit to him, and so it can be no pu shame you can fear. And if it bein selp that single person; you need not sear that ther; for supposing him a Caudly mand he not think the worse of you, but the better you are so desures to set all right between and your Soul. But it indeed there were a in it, yet as long as it may be a means to both your trouble and your fin too (as cert godly and faithful countel may tend in both) that shame ought to be despited. The fure it would, if we loved our Sources we our Bodies i for in bodily ditails be the foul or thaneful, we account him a fool ill rather mils the cure than discovering en it mult here be formuch a greater folly, much the foul is more precious than the rate on thos Bitter Su

Bue God knows it is not with the doubtful persons to whom As noteffery to advice enight be useful; the consider as moothers of another fort, to the doubt ful.

the prefund very groundlefly of the good their effects and for those it were most ighty a butiness of The truth is; we are go-by to apt to favour our felves, that it might by uleful for the most, especially the more to despite the means that may help us in and a firm refolution artiful them for the

I have now gone through those several of daty we are so perform Before our Re-gain she west place; ham you, what is to be done. At the time of

imsof Reading: When Receiving Me-tre at the hely Table first district of thy lathy self is an unfergued amount biness. Meledgment of thy great he tribiness to be admirted there; and to that purpose

purpose reasonber again between Goldandit own Soully some of thy greatest and foillest thy breaches of former Vows made at that To especially since thy last Receiving. Thousa

tate on those Bitter Suffe The fufferings of Christ which are Yet dut of Christa in the Sacrament which

ber how his bleffed Body was torn with a upon the Crois i when thou feelt the i poored out, remember how his precious it was failt where paind then consider at was the that caused both. And herethink how unwas wretch thou art to have done that which or open fuch terments to hims how much than his very Crudifiers. They crucified him book hous half paymuch as in thee lay, or him daily. They crucified him because they him not, but thou hast line who both what h dainfelt, The Lord of Glory, suit what he is to a most render and merciful Si viour, and yet Confider this and let it workin thee fift a and a firm resolution against them for the tir icomes slout agree through the stant as The atonement thus thought on their further

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chem. of Christ for the increase

them again, to flie up thy limith; look only the Sacrifice offered up to thy finisher the fing of God's writh, and procuring his t

mercies towards thee. And therefore believ-Satisfaction made by his innocent and belo-son, and for the merits thereof to pardon whatever is palt, and to be fully reconciled And there or strerall this lorsed

60 In the third place confider m again to raile thy thank- The thankfulness. Think how much both ness owing for hame and pain he there en- them,

red, but especially those great on him that the cry, My God, my God, why hast thou for sano Maish 17. 45. Now all this he fufferconfider what unexprellible thanks thou thim; and endeavour to raise thy Soul to most zealous and hearty thanksgiving: for fing and magnifying that mercy which hath well become thee to fay with David, I will the Cup of Salvasion, and will call upon the

rend the Lord

To Fourthly, book on these

rings of Chast to thrup this The great lave grand furely there cannot be of Christ win

for beterbe love of Christ to

is most manifest according to that of the file, 1 fabr 3. 16. Hereby perceine we the of God towards we, because he taid down his his is himself tells us, John 15, 13, Greater love then. W 20

than this bath no man, that is men lay down this for his friend. Yet even greater love the this had he; for he not only died, but died to most painful and most reproachful death, a that not for his friends, but for his utter en mies. And therefore if after all this love on part there be no return of love on ours, we worse than the vilest fort of Men, for even Publicans, Matth 5.46. love those that love the Here therefore chide and reproach thy felf, thy love to him is so faint and cool, when to thee was to zealous and affectionate. And deavour to enkindle this holy flame in thy to love him in fuch a degree, that thou mayer things, yea, even life it felf whenever he of for it, that is, whenfoever thy obedience to command of his shall lay thee open to those ferings: But in the mean time to refolve has again to make any league with his enemin entertain or harbour any fin in thy Breaft. if there have any fuch hitherto remained thee, make this the featon to kill and crucif offer it up at this inftant a facrifice to him was facrificed for thee, and particularly for very end that he might redeem thee from al in Therefore here make thy folemn refolution forfake every fin, particularly those into y thou halt most frequently fallen. And that mayelt indeed perform those resolutions, neitly beg of this crucified Saviour that he by the power of his death, mortific and ki thy corruptions.

When thou art about to wine, remember that God the John Government of the Source in the his Son in the Sacrattient, he gives a him all the benefits of that Covenant; to a pardon of fins, Sanctifying grace, and a te to aneternal inheritance. And here he altohid at the infinite goodness of God, who reachest to thee so precious a treasure. But then remains that this is all but on condition that thouse the that this is all but on condition that thouse form thy part of the Covenant. And therefore the in thy soul the most serious purpose of obenet, and then with all possible devotion joya in the Minister in that short, but excellent the Minister in the Minister in the Minister in the Section in the Minister in the Minister in the Minister in the Section in the Minister in the Mi de for that great mercy, give thanks. siles for that great mercy, give thanks, with the most carnell.

There for that great mercy, give thanks, with the half flance of God's Spirit as may be thee to perform the wow thou half now the Then committing that Ghrift is the first of the missis work; let thy first of the missis work; let thy sity reach as far as his fath done, unit pray all Mankind that every one may retrieve the sit of that Sacrifict of his accommend also and the effect of the Church, the particular whereof thou art a Member. And forget not may for all to whom thou owest Obedience,

pray for all to whom thou owest Obedience,

both in Church and State; and fo go on to for fuch particular persons as either thy Resons or their wants thall present to thee. If the any Collection for the Poor (as there also engine to be at this time) give freely according to the ability; or if by the default of other there be no fuch Collection, yet do thou privily defign fomething towards the relief of thy brethren, and be sure to give it, the next fit opportunity that offers it felf. All this thou a contrive to do in the time that others are reving, that to when the publick prayers after Administration begin, thou mayest be ready joyn in them, which thou must likewise tears to do with all devotion; thus much for havious At the time of receiving.

Sacrament, to do After thy Receiving. If which is immediately ed the d

is as foores thou are retired from the Con tion, to offer up again to Gods thy Sacrif Praise for all those precious mercies con Polvate propris monalfo humbly con intres er and thankered continued affiltance of his 6
policy.

The enable there to make good to thole purpoles of monde

they haft now made And in whatfoever knowest thy felf most in danger, either spect of any former habit, reconstrained an there discially define and easinefuly in bereef then art a Member And forger bies way for all to whom then owest Obedienoe, 32 W d209

under M. of the Lond's Supper, &c. 2

Mittenselous hale done (and laid in various) do not prefently let thy Mit prefently to the foote to the worldly cares fall to morldly appreciate affairs.

parther in meditating prayed a reading good conferences, on the like is may bell keep aprehat holy flame that is bindled in thy heart. Afterwards when thy ling requires thee to fall to thy next affairs, it, but yet fail remember that those haft is eiter bufinefic than that upon thy banday that their performings of all those promites thou larely madely to God thank to perform whatever this put. To keep thy next and methods whatever this put. To keep thy next and individually shall be been constant, keep all memory of the provided in the particular soft thy resolution and the hour particular soft thy resolution and the hour particular soft thy resolution and the hour particular soft thy resolution and the memory and whomever the confident this instheting though folemaly; yoweds

inft, and within remember. The danger of

at a horrible guide it will be breaking them hou shouldit how wilfully any shing contrast to thet vow; yea, and what will be stood will be stood will be stood wilfully and thou entrolly in the tather can be begine of friendship and these works in the stood will be stood be beautiful. The transfer with Gods thou are faint all the manner of Men or Devils can do then no harm. of Men or Devils can do the no harms for he Apolitic faith. Row. 8. 3 torki Good of for sa. come he against such But it show a district for the league rise thou cer. Whating God by doff, if those welded to the Entry.

any wilful fin) then I dil and thou art. Engage and if all the World then were for shee, it as not avail thee.

32. Nay, they wilt gerainent with form the within this more before, the conficience of felence societies and displicated when Greek and the own Confeience are thus against thee, then a not but be enternely unlerable even in this before that featful expectation of weath what are then are fertile expectation of weath what are then are fertile expectation of weath what are then are fertile expectation of weath what are then are fertiles by any temperation; then fare thou canst not but look against then free thou canst not but look against then then fare thou canst not but look against then fare thou canst not but look against the temperation as a clear that comes to rob these thy Peace, thy God, thy very Soul. And the thy Peace, thy God, thy very Soul - And the fure it will appear as unfit to entertain it as t wouldest think is so transport one in the Ho short dos os banco fishons trait unter

Sure former pare riente of God's interest in done no morar age doning thee heretofore, ment to fin.

The highest degree of whike motioned interest in the highest degree of whike motioned und dinterest in the highest degree of whike motioned und dinterest to make their goods for the while to have the goods for the best particular the left seafort thou half to expense again, because thy fin is to much the greater having been committeed against for much mere a King have feveral times participed an often pet if he still return to committee of the finals, the King with actast he forced in he he made the finals, the King with actast he forced in he he

here God is as well just as merciful, and there God is as well just as merciful, and there will at last surely and heavily avenge use of his Mercy; and there cannot be a abuse of his mercy, than to fin in hope of that it will prove a milerable deceiving of thus to presume upon it.

Now this care of making

thy Vow must not abide The obligation thee forme few days only, of this von then be cast aside, but it | perpetual.

For if thou break thy Vow, it matters not ther fooner or later. Nay, perhaps the may in some respects be more if it be late, f thou haft for a good while gone on in the vance of it, that thews the thing is possible by because thou eanst not avoid them to but received, because thou will not. Besides, so of Christian walking must needs make it easie to thee. For indeed all the difficulty is but from the custom of the contrary And fore if after fome acquaintance with it, thou haft overcome formewhat of the hardthou shalt then give it over, it will be inexcusable. Therefore, be careful all the of thy life to keep such a watch over thy y preferve thee from all wilful breathes the this Honduring of His Witter is, we fire wo

of day of our lives and are were the

often

often to renew it, that is, we are often to receive the holy Sacrament, for that being the mean conveying to us to great and unvaluable better and it being also a command of Christ, that should do this in remembrance of Flim, we are respect both of reason, and duty to omit at opportunity of partaking of that holy Table have now thewed you what that reverent which we are to pay to God in his Sacrament.

with the deale deline many For it chou break the Vow, it matters not her dooner or clares. Acres, perhaps the brank I ank W C N Bis be late, Ethou had for a good while gone on in the Honous due to God's Name, Sins ega tt ; Blafobeng ; Swearing ; of Parjury, vain Oaths, and the St. is but hom the cultom of the 238 campal nd thre if wice tome, acquaintance with it, a thouseast overcome for ewhat of the hard-Honder dier to de proper de Ale Inflat God's Name to was done of the Reverence Him, is the honouting of His Name New this Honouring of His Name is, we shall be derstand by considering what are the thin which it is dishonoured, the assiding of will be our way of honouring ice to wall fit often

dente whereof a current of or me dente whereof a current of a man dente whereof a current of a man dente which are a current of a man dente work of a current of or Bod, who see the hears as the vilest disnour Butthere is also a Blasphemy of the actithat is, when Man who proteis to be the legit of God. live so waskedly that they bring
the of God. live so waskedly that they bring
the and Louds Hais Blasphemy the Apolle
to notice of, Rom. a 24. where he tells those
to profess to be observers of the Law. That we
invided actions the Adone of God mas blasshethat wasked actions the Adone of God mas blasshethat wasked the Grantles. He hole Grantles were
tred to think ill of God, as the favouret of
surhand bark the above mo callege themselves
assistant to God, as the favouret of
surhand bark the above man that is of the Society
to forte debestor sale. Cathe or are
the sale and that is of the
which I promite. The balk is,
which I promite. The balk is,
which I promite. The balk is,
which I promite. The balk is, en Lay fuch or fuch a thing was Affector, of and confirm this faying Gaths, have with an Oath of them Language. Affertory to au Oalte it bend snow to perfect truth in what I ay this is the a cown-cight bring for worn lway to the truth of that whereof Houseful, though the thing thould he

pen to be true, Yet'll Brings upon

might for ought Lenew be as well fallous as whereas I ought gevetous (weapany shing truth of which Federic certainly showed it is befide this fort of On Prince by which Federic that fev which for the other few that fev which for the other few that few which for mile formewher. And this promise few best feet of God or Mark When it also on we ball it a Vowor which Phave already pointer the heads of the Sateritheness frak now by fresh of that to Mark and this may be other to that to Mark and this may be only feet of that to Mark and this may be only feet of the to Mark and this may be only fill outs, either at or after the time of taking it is half. If of the I have different from the while the whole it is a permit on the feet of whom Prince the permit on the feet of whom Prince the permit on the feet of whom they are finds, they want taken in their lenes. But it I were never to

perions to whom they are made, they we taken in their lenee. But if I were never to the at the taking the Gath. If afterwards not perform it. I am tertainly serjured.

The nature of an Oath. Calmid their this binding, is pearly contained in the look that the Matter of

Onth, is to look that the Marter of Oath, is to look that the Marter of Oath, is to look that the Marter of Felves into a Wolfil finare. For example, poil I fwear to kill a man, if I perform my of am guilty of Morder if I weak is, of Fu And to I am adder a necessary of finning one of other, but there is nothing paid as the greater degree of this inhappy nates in the work whereof the to distance we tweet two Oaths, whereof the to

sall that is in his power towards the rehis fault, and opalitying him for God's
for up

aving fault this concerning
de of this in of Parjury. God greatly
only add a few avords to differences
on how greatly and a Name by Impary
moured by it. In all metts
to of that which is posten; now it the
e falle, it is the halest affront and difference
at can possibly be done to God. For it is
no figurite one of these two things, are
no figurite one of these two things are
no figurite one of these two things are
no figurite one of these two things are
the no figurite one of these two things are
the notation.

be defined at one of our ignorant Neighbor of the case he is willing to countenlance tyes; the better rose him of that great Ar botto delig, his amoving all chines, and is three great differiousness of the preatest difference account a Marche to have theats with upon him to we will be dead with God, it we veracular for wear upon a labe chat God difference willing to countenlance our Lies, is the marched than a barrown them each is not only the marched finally either he frimless, or approve it has the but is the making him like the very vill for he very vill for he is the like the very vill for he is the like the like

The punish nousness of this sin, let him wents of it consider what God finishes his it iff the Third Commandia where he observed the Third Commandia where he observed the Third Commandia where he observed the Third Commandian which is the adding that to this Commandian the punishes the commandian the first find the punishment is answerable, even the utter destruction, not only of the Man, his House also Therefore it command the current of the punishment is answerable, even the utter destruction, not only of the Man, his House also Therefore it command the current of the punishment is answerable, even the utter destruction, not only of the Man, his House also Therefore it command the current of the punishment is answerable from this first large to keep their most think the current of the punishment is an account to the current of the c

belides this of fortwearing, I told was another fort of Oathe by it King of God's Name is dithonoured a Oathe weethe wain and fight Oaths, find common the che wain and fight Oaths, find common for final insour common Diformer and prefly forbidden by Chrift, Admib to the forbidden by Chrift, Admib to the forbidden by Chrift, Admib to the forbid for the forbid for the forbid for the floor final which you for we are not also to swear, even by meer breathers, because the forbids of the forbids which you for the final forbids of the forbids of relation they have to God . How great a bond win Oaths) Find is a lin that is (by mor what charmed Satan's), grown into long among us so and now at being ifo. daily more Men into it. But it is to be the daily more before Judgment-Seat to antiver for those profes send fashior to do sor it will rather be an ie of our guilt, that we have by our own co delped to confirm that wicked cultom, or cought to have best down and discounded. He whatever this prophene down and hinks of it, this is a fin of alvery of Take Six ature. For belides that it is of them. tit thews first a very mean and low not Gidd; every Oath we five ar is the apand therefore being of theh greatness hich we thus appeal to Him should be of great

of Man is recommend. But when we for common districts it is the acherwise; as triflinger or lightest thing serves for the most an Guth 1 may, when Men sweet to fire and foolish things as a confidering person be albamed barely to speak. And is it not a despiting of God to call him solumnly to just the children fisch sweetsled mattern as the great king of the World; now though a be to be reforted ratto in weighty cash, put he would think himself much defision the would think himself much defision the would think himself much defision white the called to judge between Boys as shareto we frequently swear, are not as weight, and therefore area from that and adjustly effects of God. They had Swearing is a Sin which lead to Perjury, a real by toube, former of Figure 1 ing at for the that had the fivening hath made Gachs for familier to will be likely to take the dreadfullest Oteh out much confulnments of bombow shall five are bounty look upon an Oath with an sence And he that doth not, it is his not his care that is to be thanked, if the commonly, is not only prepared to do when a folerm Oath is tendered him, but probability does acqually for livear himfeld in their fieldener Quits; for, supposing to come from a Man e'er he is aware ()

Man have who sweats electhe is aware, that he had have who sweats electhe is aware, that he had have who sweats electhe is aware, that he had he had he had he had he had be for sworm. But he that obtain your common is wearers will be put partice that she ware often for sworm. For they use that she ware dien for sworm. For they use that she ware for his structure or faite at his or certain. And I doubt not but if Menare guilty of this sin awould but imparrially nine their own practice, their Hearts would mine their own practice, their Hearts would

Thirdly. This is a finitoswhich

so no temptation, there is no. No temptation

so no temptation, there is no. No temptation

so no temptation, there is no involved to profit to tion to them

y it: Most other fins offer us

what either of the one or the other, but
is oftenly empty of both of So that in this is pitterly simply of both. So shat in this he Devil does not play the Merchant for our slaw the Devil does not play the Merchant for our slaw in others had does; he doth not fo has pheapenthem, but we give them freely his hands without any thing in exchanges to feems to be but one thing possible for Marr one to gain by it, and that is no be believed hat shey say when they thus bind it by an alle that shey say when they thus bind it by an alle they contantly fail of a for some has some it is interesting to proplane Gods Names and so it is to proplane Gods Names hall any Man believe he makes any of Lay-Nak, their somwardness to confirm every gutest thing by an Oath, rather gives pattern they have some inward guile of false of Martin they have some invalidation them.

them, even to this only purpole for which the can pretend it ulefule and to any other advanta it makes not the least claim, and therefore is far without temptation, and confequently with out extrafe; for it thews the greatest contemp nay, unkindness to God, when we will prove Him thus, without any thing to tempt us to And therefore, though the commonness of this hath made it pals but for a small one, yet it is ry far from being fo either in it felf, or in Go account. g. Let all therefore, who

them.

CIT II

Necessity of ab- not yet fallen into the custom fraining from this fin, be most careful ne to yield to the least beginni of it; and for those who are miferable, as to be already cofrared in it, let th immediately, as they tender their Souls, get ou an old cuftom as an excuse for his continuin it, but rather the longer he hath been in it much the more haft let him make out of it thinking it too too much, that he hath fo I gone on in to great a fin. And if the length of multom have increased the difficulty of leasing that is in all reason to make him let from ataly to the casting it off, tell that difficulty at grow to an impossibility; and the harder he is at the proteins; formuch the more diliger watchful he must be in the use for it overcoming that finful habit, few of thus means it will not be here to mention.

to. F

to. First, let him possess his sand fully of the hamousness of the Sense of the in, and not to measure it only acguist and pording to the common rate of the danger.

world. And when he is fully per-maded of the guilt, then let him add to that, the confideration of the danger, as that it puts him our of God's favour at the present, and will, if e continue in it, cast him into Hell for ever-ind sure if this were but throughly laid to heart, would restrain this sin. For I would ask a man, at pretends impossibility of leaving the custom, the there is he were sure he should be hanged the ext Oath he fwore, the fear of it would not keep im from swearing. I can scarce believe any many this wats so little master of bimself, but it would not then surely damning is so much worse than anging, that in all reason the fear of that ought obe a much greater restraint. The doubt is, men o either not heartily believe that either not heartily believe that this fin will must them, or if they do, they look on it, as a man them, or if they do, they look on it, as a man an entitle moved that; but both these are very unreasonable, the first, it is certain, that every one that continued we wilfully in any sin, is so long in a state of mation, and therefore this being so continued must certainly put a man in that condition. It is second it is very possible, he may be developed in thinking it so far off, for how knows wed in thinking it so far off, for how knows

Man that he shall not be struck dead with
Oath in his mouth; Or if he were sure nat
be so, yet eternal damnation is surely to be aded above all things, be it at what distance

F 2

11. A fecond means is to be e actly true in all thou speakest; th Truth in all Men may believe thee on the theaking. have occasion to confirm it by an Oath, to ma it more credible, which is the only colour reason can at any time be pretended for Swea mg

12. Thirdly, Oblerve what it that most betrays thee to this is Forfaking whether drink, or anger, or it company and example of others, whatever elfe, and then if ever the the occafions. mean to forfake the fin, forfake those occasio

of it.

13. Fourthly, Endeavour to p fels thy heart with a continual leverence of God, and if that of Reverence of God. will quickly turn out that contrary one of pr faming. Use and accustom thy less therefore this reverence of God, and particularly to fi ver to mention it without fome lifting up of heart to him. Even in thy ordinary discounting whenever thou takes His Name into thy mo let it be an occasion of raining up thy thought Him, but by no means permit thy lelf to ulei idle by words, or the like. If thou doft accus on of His Name, it will be an excellent for against the profaming at in Dates. ided above all coings, be it as was manos

14. A fifth means is a diligent and constant watch over thy felf, that thou thus offend not with the Tongue, without which all the former will come to nothing. And the last means is Prayer, which must be added to all Prayer.
thy endeavours: therefore pray earnessly that God will enable thee to overcome this

fulness,

wicked custom; say with the Pfalmist, Set a watch a Lord over my month, and keep the door of my lips. And if thou dost fincerely fer thy felf to the use of means for it, thou mayest be affured God will not be wanting in his affiftance. I have been the longis mercy give all that are guilty of it a true light of the hamoufness of it.

15. By these several ways of what it is to the menouring God's Name you what it is to

may understand what is the duty honour God's honouring it, viz. A strict ab- Name. taming from every one of thefe.

nd that abstinence founded on an awful respect teverence to that facred Name which is seat; Wonderful and Holy, Pfall, 99. 3. I have we past through the several branches of that teat Duty of honouring of God.

Carry Time a viete of the world and out to the ad year with book along to

and the and respectively sucreases when we and or from the fermion of the standards F 3 SUN-

do not be designed and A

didd watch over SUNDAY TO A

Of Worship due to God's Name, Of Pr er and its feveral parts. Of publi Prayers in the Church, in the Famil Of private Prayer. Of Repentan Sec. of Falling. I want learned to post al solani

Sect. I. HE Eighth D Worship.

we owe to GOD WORSHIPs t

which especially we acknowledge His Godh worthip being proper only to God, and theref

is to be performed, first, by Prajer, its Souls, fecondly, by our Bod parts, the Soul's part is Praying. N

Prayer is a speaking to God, there are divers parts of it, according to different things about which we speak.

2. As first, there is Confes that is, the acknowledging our Confession. to God. And this may be ci general or particular, the general is when we confels in gross, that we are finful; the part lar, when we mention the feveral forts and ad our fins. The former is necessary to be all a pare of our folemn Prayers, whether put

Prayer, and there the oftner it is used the better yea, even in our daily private. Prayer it will be fit constantly to remainber some of our restest and soulest sine, though never so long ince past. For such we should never think sufficiently consessed and bewailed. And this betwilling must always go along with Consession; we must be heartily forry for the sine we consess, and from our Souls acknowledge our own great inworthiness in having committed them. For our consession is not intended to instruct God, who knows our sine much better than our selves do, but it is to humble our selves, and therefore we must not think to have consest aright till that be done.

Petition, that is, the begging of God whatforver we want either for our Souls or Bodies. For our Souls we must first beg pardon of sins and that for the fake of Jesus Cheist

Petition.

For our

that for the fake of Jesus Christ,
who shed his Blood roobtain it. Then we must
allo beg the grace and affistance of God's Spirit,
to enable us to forsake our fins, and to walk in
obedience to him. And herein it will be needful particularly to beg all the several Vertues, as
lith, Love, Zeal, Purity, Repentance, and
the like, but especially those which thou most
wantest; and therefore observe what thy wants
are, and if thou beest proud, be most instant in
praying for Humility; if lud fal, for Chastery;
and so for all other Graces, coording as thou
ludge thy needs. And in a I these things that

F 4

concern thy Soul, he very earnest and import nate, take no denial from God, not give our though thou do not persently obtain what the specific for But of thou hast appeared loong praying and rather search what the wary of praying, but rather search what the cause may be which makes thy Prayers so inesticual; see if thou dost not thy self hinder them perhaps thou prayest to God to enable these conquer some sint and yet never goest about sight against it, never makest any resistance, by yieldest to it as often as it comes, nay, purtest the self in its way, in the road of all remptation If it be thus, no wonder though thy Prayers avenot, for thou wilt not let them. Therefore ame this, and set to the doing of thy part singered and then thou needest not sear but God will his.

A. Secondly, we are to petition

Bodies: fo for our Bodies; that is, we are
ask of God fuch necessaries of
as are needful to us, while we live here. I

phose only in then a degree and measure, as
wildom sees best for us: we must not profu

to be our own Carvers, and pray for all t

wealth or greatness, which our own vain he
may perhaps desire, but only for such a con
tion in respect of outward things, as he sees in
most tend to those great ends of our living he
the glorifying him, and the saving of our or

Souls.

Souls.

Souls.

A third part of Brayer is

Depreca
precation, that is, when we pration.

God to turn away fome evil from

Sund. 5. The Duty of Prayer, &c.

Now the evil may be either the evil of fin, or the evil of punishment. The evil of Sin is hat we are especially to pray against, most carnestly begging of God, that he

Il by the power of His Grace, preserve us from falling into fin. And whatever fins they are, to which thou knowest thy felf most inclined, ere be particularly earnest with God to preserve thee from them. This is to be done daily, but hen more especially, when we are under any relent temptation, and in danger of falling into my for in which eate we have reason to cry out S. Peter did when he found himfelf finking, leve Lord, or I periff; humbly befeeching Him ther to withdraw the temptation, or ftrengthen to withstand it, neither of which we can do our felves

6 Secondly We are likewife pray against the evil of punishent, but principally against Spi-

Of punilh ment.

al punishments, as the anger God, the with-drawing of His Grace, and mal Damnation. Against these we can never with too much earnestness. But we may pray against temporal punishments, that is, outward affliction, but this with submission God's Will, according to the example of of Marsh. 26. 39. Not as I will but as Thou

A fourth part of Prayer is Inflion that is praying for Intercession, ers. This in general we are to a for all Mankind, as well stranas acquaintance but more particularly

F-5 thole ther publick, as our Governours both in Churcand State; or private, as Parents, Husband Wife, Children, Friends, &c. We are also pray for all that are in affliction, and such particular persons as we discern especially to be Yea, we are to pray for those that have done injury, those that despitefully ase and persented for it is expressly the command of Christ, Man 5, 44, and that whereof he hath likewise given the highest example, in praying even for his we Crucihers, Luke 22, 34. Father, forgive them. I all these forts of persons we are to pray, a that for the very same good things we beg of fer our selves, that God would give them in the fiveral places and callings all spiritual and the paral blessings which he sees wanting to the and turn away from them all evil, whether fin or pumishment.

Thanks- Thanksgiving; that is, the Praise siving, and Blessing God for all his mere whether to our own persons,

whether to our own perions, chose that immediately relate to us, or to Church and Nation whereof we are Member yet more general to all Mankind; and this all His Mercies both spiritual and temporal the Spiritual, first, for those wherein we are in common concerned, as the giving of His the sending of His Spirit, and all those means hath used to bring such Men unto Him Then secondly, for those Mercies we have our own particulars received, such are the has been born within the Pale of the Church

Sand, c. The Date

o brought-up in Christian Religion, by which re have been partakers of those precions advanta-ses of the Word and Sacraments, and so have had, without any care or pains of ours, the means of ternal life put into our hands. But bendes thefe ere is none of us but have received other foin nal mercies from God.

9. As first, God's patience and long-fuffering, waiting for our Re- Spiritual pentance, and not cutting us off in Mercies.

72

witations of us to that Repentance, not only sward in the Ministery of the Word, but also nward, by the motions of His Spirit. But then f thou be one that half by the help of God's race been wrought upon by these Calls, and nught from a prophane or worldly, to a Chriian course of life, thou are forely in the highest gree tyed to magnific and praise His goodness, having received from Him the greatest of Mer-

To. We are likewise to give thanks Temporal Bletlings, whether such Temporal concern the publick, as the pro- ral erity of the Church or Nation, and elfe fuch as concern our particular; flich are the good things of this life which we enjoy; Health, Friends, Food, Raiment, and the te; also, for those minutely Preservations hereby we are by God's Gracious Providence nt from danger, and the especial deliverances tilch God hath given us in the time of greatest tils. It will be impossible to set down the several mercies which every Man receives from Go because they differ in kind and degree between one Man and another. But it is fure that which receives leaft, hath yet enough to emple his whole life in praifes to God. And it will very fit for levery Man to confider the fever passages of his life, and the mercies he hath each received, and so to gather a kind of L or Catalogue of them, at least the principal them, which he may always have in his mem ry, and often with a thankful heart repeat before God.

Thefe are the fever Publick Prayers parts of Prayer, and all in the Church. them to be used both public ly and privately. The publi use of them, is first, that in the Church, wh all meet to joyn in those Prayers wherein the arean common concerned And in this (where rayers are fuch as they ought to be) we shot be very constant, there being an especial bi fing promised to the joynt requests of the fait ful; and he that without a necessary cause fents himfelf from fuch publick Prayers, co himself off from the Church, which hath alw been thought to unhappy a thing, that it is t reatest punishment the Governours of a Church can lay upon the worst offender; therefore it is a strange maches for Men to in it upon themselves

poneling the 12. A fecond fort of publ In the Far Prayer is that in a Family, w mily all that are Members of it joys syl sit and their common supplications

is also ought to be very carefully attended to. ff by the Mafter of the Family, who is to look at there be such Prayers, it being as much his re thus to provide for the Souls of his Children of Servants, as to provide Food for their Bo-Therefore there is none, even the meanest Houfholder, but ought to take this care. If eler himself, or any of his Family can read, he may use some prayers out of some good Book; if he the Service-Book of the Church, he makes good choice: if they cannot read, it will then necessary they should be taught without Book me form of Prayer which they may use in the amily, for which purpose again some of the of easie for their memories by reason of their renels, and yet containing a great deal of mat-But what choice foever they make of Prave in that professes himself a Christian, keep so theniffs a Family, as not to fee God be daily thipped in it. But when the Mafter of a Fay hath done his duty in this providing, it is the y of every Member of it to make use of that ily Pravers brous sectle valuate

2. Private or fecret Prayer is that this used by a man alone, apart Private all others, wherein we are to Prayer. more particular according to our

icular needs, than in publick it is fit to be. this of private Prayer is a duty which will be exculed by the performance of the other publick. They are both required, and one

must .

must not be taken in exchange for the other. As whoever is diligent in publick Prayers, and y negligent in private, it is much to be feared is rather feeks to approve himself to Men than God; contrary to the command of our Saviou Matth. 6. who enjoyes this private Prayer, the praying to our Father in secret, from whom allowed are to expect our reward, and not from the vain praises of Men.

Frequency to be often performed, by no in Proper. Seldomer than Evening and Mor

ficuld thus begin and end all our works we God, and that not only in respect of the diswa owe Him, but also in respect of our selve who can never be either prosperous or sate; by committing out selves to Him; and therefound tremble to venture on the perils either day or night without His safeguard. How motiner this duty is to be performed, must judged according to the business or leisure have; where by business, I mean not such siness as Men unprositably make to themselve but the necessary business of a Man's Calli which with some will not afford them unued for set and solemn Prayer. But even these may often in a day lift up their hearts to Gos some short prayers, even whilest they are at a work. As for those that have more less they are in all reason to bestow more time this duty. And let no man that can find the bestow upon his vanities, nay, perhaps his say he wants leisure for Prayer, but let him

Sund . The Dury of Prayer, &c.

imploying more of that leifure in this duty for a future; and furely if we did us rightly weigh how much it. The advances our own advantage to perform get of Projection to be as frequent as we are ordinarily siders in it.

the duty, yet confident Let where the ni mol

15. For first, it is a great Honoup and con-By us poor worms of the earth to be Howard liqued to speak so freely to the Ma but wouchsafe of the one of his meanest Subjects talk familiarly and freely with him; is would be look'd on as a loge honour; that Man how despicable soever he rere before, would then be the envy of all his registers; and there is little question he would twilling to take all opportunities of receiving forest a grace. But alas! this is nothing to the hour is offered us, who are allowed, nay invited fpeak to and converse with the King of kings; differefore how forward should we in all rea-

be to it? 16. Secondly, it is a great Benefit, brons of, sen the greatest that can be imagi- Benefits.

d; for Prayer is the inftrument of the down all good things to us, whether ritual or temporal, no prayer, that is qualifias it ought to be, but is fure to bring down blelling, according to that of the wife Man, solve. 35.7. The prayer of the humble pierceth the sails, and will not them away till the Highest regard.

You would think him a happy Man that had

of certain means of helping him to whatever he wanted

wanted, chough it were to cost him much and labour i now this happy Man shou may if thou wilt. Frayer is the never failing to bringing thee, it not all that thou suit thou wantest, yet all that indeed thou doll is, all that Goddees he for thee. And then he there never so much weariness to thy lie the duty, yet confidering in what continual thou standard of foresthing. thou standest of formething or other from thee, and keep thee from this in fure me Stoplying thy syants.

Pleasant duer is in it self to far from most uneasite, that it is very pleasant at his might hand at a pleasante for even Raim 16. 14. And therefore the near first to limit, the happier womult needs be very joys of Heaven acting from our nearms God. Now in this life we have no way of decreasing the property of a property of the plant of the of the plan ing io near to him as by this of Praye therefore furely it is that which in it felf to afford abandance of delight and pleaf it feem otherwife to us, it is from tome o per of our own hearts, which like a fick cannot relish the most pleasant meat. It is a pleasant duty, but it is withal a spiritual and therefore if the heat

Carnality one carnal; if that he let eit reason of its the contrary pleasures of feeming others. Aeth, or drois of the work
marvel then if thou tail no
fantness in it, it, like the

The Die, of Physican

pile Manna while thou length of the of Eg. pt. Thursfore if thou find thirdney, dispect thy felf, purge here from the love of all fine and midst intom heretonly and spiritual in thou willfind this no unpleasant full of delight and fatisfaction. Its time complain not of the hardress of the own one and the uncowardness of the own one and the transport of the own reason of its feering unplea. Whit of whe to us, and that is want of whe mother had the are many things, been untakened to them feem very delighened if this be thy case, then then knowled a care, via, to use it often, and fothis confidence in attractly inforces the dishortation of being untakened in this duty see. have often, but how well we To ask me Prayers, to look that we ask g that is unlawful, as revenge upon our
its, or the like: fecondly, the manner a
at must be first in Faith; we
believe, that if we ask as we To ask in
God will either give us the Faith;
we ask for, or else fomething
the fees better for us. And In humicondly in humility, we must lity. wiedge our felves utterly un-

worthy

The Whole Day of Man

- Christ non, on, we away to the though Soul bus is that Pray Soul but if our minds b only of the tongue and lips account no better than vain babling, and never bring a bleffing on use Nav. as factor his Mother, Garage, and the will be more to bring a curie on us than a bleffing; for profaming one of the most foleran parts of the most folerance is in a piece of the most folerance as the most folerance is in a piece of the most folerance is in fervice, it is a piece of Hypocrific the drawn to Film with our dipt, rules on heaven of him and a great flighting underlying that ful Majeffy we come before, and as to our less a most ridiculous folly, that we who or God upon such weighty errands, as are God upon such weighty errands, as are concernments of our Souls and Bodies, sho the midft forget our business, and pursue the lightest thing three either our own vaint or the Devil, whose business it is here to or the Devil, whose business it is here to us, can offer to us. It is just as if a Male that comes to sue for his life to the King, in the midst of his Supplication happen to Butter-sty, and then should leave his fuit; a achase after that Butter-sty, would you not it pity, a pardon should be east away in wretchless a creatures. And sure it will be reasonable to expect that God should are reasonable to expect that God should are grant-those fults of ours, which we do not confider our felves. THE OW

will be necessary first. Confideration is hearts at our com- of God's Marcus with the great, jefty.

Majesty we are to at so, we may dread. dly, we are to con Que mede e great concernment of
gawe are to ask, form whereof are fuchs
we should not be heard, we were of all
the most unitrable, and yet this wanalse way to keep us from being heard,
we are to beg God's aid
particular: And therefore Prayer for
our fortest to Prayer, let thy God, aidnition be for this grace of at-Laffly, be as wetchful as is leaver the heart in time of Watchfultime keep out all wanding gesting this, or, it any have gotten a them not inclentertainment, but as soon without discerness them, suffer them not so one moment, but east them out with instant and beg God's pardon for them. And on doth thus fingerely, and diligently strive it them, either God will enable thee in measure to overcome, or he will in his pardon thee what thou canst not prevent;

But

The Whole Day of Man

times:

With Zeal look our Prayers be with a barnetines. It is not enough we to far attend them as barely to know is we fay; but we must purforth all the on and devotion of our Souls, and that ding to the feveral parts of Prayer before oned. It is not the cold, faint request the ever obtain from God; we fee it will for our felves; for if a beggar fhould ask seller us, and do it in fuch a comful manner, t found indifferent whether he had it or not should think he had either little want on pride; and in have no hear to give him. I turely the things we ask from God are for above the rate of an ordinary Alms, that we never expect they should be given to slig heartless Petitions. No more in like in will our Sacrifice of Praise and Thanksgivin be accepted by him, if it be not officed in heart willy affected with the sense of His cies; it's but a kind of formal complete which will never be approved by him wo like may be faild of all the other parts of B. Therefore the careful when thou drawefter God in Prayer to raife up thy Soul to the the picch of seal and cameftants thou are able because of thy felf slone thou are not able any thing, befeech God that he will inflam heart with this heavenly fire of Devotion BUE

others do . a one we exper heart, can never life which are required in thi then fure his Prayers, be they o that his Prayers are not only vain, able Prov. 15. 8. The facultice of the mick communition to the Lord. And thus to have ters turned into fun, is one of the heaving can befal any Man. We see it is that fad Catalogue of carles. Pfele as erefore let us not be so cruel to our selections. ill it upon our own heads, which we con-do if we offer up Prayers from an impure aff place we must die Za rich

The Whole Day of Men.

Men, like those Hypotrites, Man he year only for company or fashion sake to other do: but we must do it sink as an worship to wood standily, as an attend ment, that Ho is that grees opring from walone we expect all good things; and the cogain a supply of our own or other. Then in respect of the Things proyed so must be since to have no ill aims upon their must be since to have no ill aims upon their must be since and excell, and for that they may live involved and excell, and for that they may be able to michief their ended the like. But our end in all must be glory helt, and next that, our own and Salvation; and all other than they had next that, our own and Salvation; and all other than they had not all other things must be in only as they tend to chook which they do it we abuse their to lim. I have do it we abuse them to lim. I have done with that first part of Worship, that Soul, that they first part of Worship, that

Body, and that is nothing of lively hamble and reverent to in our approaches to God, both express the in ward reverence of our and may allo pay him fome tribute from to Bothe, with which the Apolice comma to glurific God, as well as with our South good reason, fince he hath created and red the une as well as the other: whentoever fore thou offerest thy Trayers unto Go is be with all lewliness as well of body

Dinth DUTY to God is CZ That this is a duty ... Reference transfer by the Apolitic, or realist where speaking of Repen-tiles it commence towards God. And ood reason this should be a duty to Him-te is no sin we commit but it either me-trammediately against Him. For shough me both against our selves and our neigh-they being sorbidden by God, shey are they of his Commandments, and so sins pentance is, in thort, noma thening from an to God. A turning ing off all our former Evils, from his item the character conftantly ora God. If those Christian Duties od requiresh of us. And this is so second uty, that without it we certainly perish : Christ's word for it. Lake 13.5. Except

Je Boal all likewise perils

the directions for performing the several
this duty have been already given in the
tion to the Lord's Supper, and thither. Reader. Only I shall d him, that it is no ot to b porras a duty to be practiy at the time of receiving the only remedy poilor of in, we my we repeat our fins, that is, daily. mean

mean we must every day repend Daily, fine of that day. For what Christian to the day is the cult thereof; we be enough of each day to exercise a daily repeated therefore every Man must thus da formies to account

At fet who contently let down the sime: expences, have yet fome let time ing up the whole lumin, as at of the Week or Month; to should it after we should let affile fome time to humble out following before God for the fine, not of the only; but of our whole collegally before God forthering, not of to only, but of our whole fives. And the fiver these times are, the better. For the we thus cast up our accounts with God, what vast debts we are run into Firm. It humbly shall we think of our selves and shall thirst after the Mercy, which we special things that must quantite us for his of the energipee that can assign himself one day week for this purpose, will take week for this purpose, will take a thriving for his Soul. Or if any Man's state of louise as not to afford him to do it so do not so that frequency silve for him, remembring as ways, that his workily imployments can bring him gainful a seturn as this spiratual one will a seturn as the spiratual one will a spiratual one will a seturn as the spiratual one will a seturn as the spiratual one will a spiratual one therefore it is very ill husbandry to pur to the neglect of this

Twithe time there are takewife occasion of afficiant contract the perfect mance of the

Specially are the times of calamity and affiton it as a message sent from Beaven to call this duty, and therefore must never neglection we are thus summoned to it, lest we be number of them who despise the chastises of the Lord, Heb. 12.5.

ntance, which in the practice At death. en hath gotten away the cuarout 150

from all those, and that is the time of death, hit is true, is a time very fit to renew our mance, but fure not proper to begin it: and a most desperate madness for Men to deser it then. For to say the mildest of it, it is the mring our Souls upon fuch milerable uncerries as no wife Man would trust with any

means to repent at his death, The danger he knows he shall have an of deferring res time for it? Do we not it till then.

nent! And who can tell that it shall not be own cafeer But fecondly, suppose he have a leisurely death, that some disase give him ning of its approach, yet perhaps he will understand that warning, but will still flatsimfelf, as very often fick people do, with iden to him, though it comes by never to his danger, yet how is he fire he shall then ble to repent? Repentance is a Grace of

God, not strate command ; and it is just usual with God, when Men have a long time fused and rejected that grace, refisted all his and invitations to conversion and amendmen give them over at last to the hardness of their hearts, and not to afford them any more of grace they have so despited. Yet suppose in fourth place, that God in His infinite pati thee, yet thou that half tenifled it may be thing

that show that one off The difatuaria habitotof achil ance up Repentance. o grace afforded? It is thou haft many more

vantages towards the doing it now, than wilt have then. av flas leeft va

21 For firfty the longer The cuffor hath kept possession of the h of fin. the harder it will be to dri out. It is true, if Repentance fin, the death bed were fittell for it, for we are disabled from committing most fins a tains much more than fo, there must be in fincere hatred of fin, and love of God. how unlikely is at that he which hath all his loved fin, cherisht it in his bosom, and of contrary abhorred God and goodness, show an inflant quite change his affections, hate fin he loved, and love God and goodness, a before he utserly hated?

And focundly, the budily pains of 1000 sattend a Death bed will distract T Bodi and make thee unable to attend said work of repentance, which is a buof fuch weight and difficulty, as will incl y all our powers even when they are at the Bred to him : but up bays had Fim offers Confider those disadvanent au none Pere

thou must then struggle Danger of unand then reli me what ifficerity. which now upon much cafter terms thou

more But in the third place there is a danger and beyond all these and that is, that the entance which Death drives a Man to, will be a true Repentance; for in fuch a cafe it is in living only the fear of Hell puts him on it, in it is only the fear of Hell puts him on it, it is hough it may be a good beginning described it is one after to perfect it, we where goes alone it can never avait for Salvation of that Death-bed sepentances are often only this fort, is too dikely, when it is observed, finany drep who have feemed to repent when the thought Death approaching, have yet this limit pleated Good to referre chemoto this beat advicated (perhaps worse) as ever week before a wicked (perhaps worse) as ever was poreal glange in change and then fured facts a Mandied in that feeming Repend facts a Mandied in that feeming Repend facts a Mandied in that feeming Repended it, who may the bear, would not have ted it, which the first was unfincered and these dangers are laid together in will appear a distance of the will appear to the feet the way. dest deperate adventure der teera Benth bed Reputance massiant and a B

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Nor is it ever the less for that example of the per mitent Thief, Luke 23. 43. which is by many to much depended on. For it is fure his case an ours differ-widely; he had never heard of Chris before, and so more could not be expected of him than to embrace him as foon as he was ten dred to him : but we have had Him offered, nay prest upon us from our Gradles, and yet have rejected Him. But if there were not this diffe rence, it is but a faint hope can be raifed only from a fingle example, and another we find no in the whole Bible. The Hraclites we read a fed with Mama from Heaven, but would you think him flark mad, that should out of exp tion of the like, neglect to provide himself food Yet it is full as reasonable to depend up this example as the other. I conclude all in words of the Wife man, Ecclef. 12. 1. Remen thy Greater in the days of thy youth, before the dayscome, not frava 157

Fasting. Faiting is very proper to be annead the Scripture usually joyns the cogether: among the Jews the great day atonement was to be kept with Fasting, as may see by comparing Levis. 16. 31. with 58.5. And this by God's especial appointment and in the Prophets when the People are done to repent and humble themselves, they also called on to Fast. Thus it is, Jael 2. Therefore now thus faith the Lond, Turn ye unto with all your hearts, with fasting, and with mind, see. Yea, so proper hath tashing been counted to Humiliation, that we see even we

ed Abab would not omit it in his, 2 Kings 23. 27 aprothe Heathen Ninevites in theirs, Jounh 3. 5) Nor is it less fit, or less acceptable fince Christ, than it was before Him. For we fee he suppofes. it as a duty sometimes to be performed, when he gives directions to avoid vain-glory in is, Matthe 6. 6. and also assures us that if it be performed s it ought, not to please men but God, it will furely be rewarded by Him. And accordingly we find it practifed by the Saints. Anna, Luke 1. 37. ferved God with fasting and prayer: where: it is observable, that it is reckoned as a service of God, fit to be joyned with Prayers. And the christians of the first times were generally very especially proper to a time of humiliations. tit is not so restrained to it, but it may be seamable, whenfoever we have any extraordinathing to request from God. Thus when Efther s to endeavour the deliverance of her People: non destruction, she, and all the Jows kept a . mn Fast, Estb. 4. 16. And thus when Paul! Barnabas were to be Ordained Apostles; was fasting joyned to Prayer, Acts 13. 3. to it will be very fit for us whenfoever we need of any extraordinary directions, or me from God, whether concerning our oral or spiritual concernments, thus to chen our Prayers by Fasting. But above alt fions, This of Humiliation feems most rovere it, for besides the advantages of kindling atal, which is never more necessary than n we beg for pardon of fins, Bafting carries t somewhat of revenge, which is reckoned

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as a special part of Repentance, 2 Cor. 9. 11. Fo by denying our bodies the refreshment of our o hind we do inflict fom Fasting a re- what of punishment upon of venge upon felves for our former excelles, our felues, whatever other fins we, at th minding of time accuse our selves of; which a proper effect of that indignation which eve

finner ought to have against himself. And tru he that is fo tender of himfelf that he can nev find in his heart so much as to miss a meal, way of punishment for his faults, shews he not much fallen out with himself, for commi ting them; and so wants that indignation whi the Apostle in the forenamed Texts mentions a part of true Repentance.

Goas

35. There is no doubt, Such revenges fuch holy Revenges upon o acceptable with felves for fins are very acc table to God a yet we must think that either those, or yet no fatisfaction for our offen on for fins. y for that nothing but the bi of Christ can do And th

fore on that, and not on any of our performa we must depend for pardon. Yet fince that be shall move be applied to any but penitent there, we are as much concern d to bring forth the fruits of Repentance, as if our hopes depe ed on them only invite all ashes Tot 11

1861 10 36. How often this duty of fall Times of is to be performed, we have no fasting rection in Scripture. That must allot

allotted by mens own piety, according as their health, or other confiderations will allow. But as it is in humiliation, the frequenter returns we: have of let times for it, the better; fo it is likewife in fafting, the oftner the better; fo it be not hurtful either to our healths, or to some other duty required of us. Nay perhaps faiting may help? fome men to more of those times for humiliation. than they would otherwise gain. For perhaps there are fome, who cannot, without a manifest hindrance to their calling, allow a whole day to that work, yet fuch a one may at least afford that: time he would otherwise spend in eating: And lo fasting will be doubly useful rowards such a man's humiliation, both by helping him in the: duty, and gaining him time for it.

37. I have now gone through the first branch of our. Duty to God, to wit, the acknowledging him for our Second branch of our duty to sing no other. Of which I need God.

By little, as it is a forbidding of that grosser fort of heathenish Idolatry, the work-

hat groffer fort of heathenish Idolatry, the worhipping of Idols, which though it were once
monon in the world, yet is now so rare, that it
not likely any that shall read this will be conmed in it. Only I must say, that to pay Dimeworship to any creature, be it Saint or Angel,
the or the Image of Christ himself, is a transgression against this second branch of our duty to
tood, it being the imparting that to a creature,
which is due only to God, and therefore is strictto be abstrained from

hi is the one prostrice of the Roman Church

John and Idolatry, of which we are generally Idolatry. guilty, and that is, when we pay those affections of Love, Hear, Trust, and the like, to any Creature in a higher degree than we do to God: for that is the setting up that thing, what soever it is, for our God. And this inward kind of Idolatry is that which provoke God to jealousie, as well as the outward of worshipping an Idol. I might enlarge much upon this but because some severals of it have been touch on in the former discourse, I suppose it needless and therefore shall now proceed to the second head of DUTY, that to our SELVES.

SUNDAY VI.

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Duty to our Selves; of Sobriety; of Ho mility; the great sin of Pride; Vain Glory, the Danger, Folly; the Means to prevent it: of Meekness, &

Duty to our Sect. 1. His DUTY eo of SELVES is S. Paul, in the formentioned Te

Now by Soberly is meant our keeping with those due bounds which God hath set us. My b

Sund. 6: The Daty of Hamility, &c. 129

finess will therefore be to tell you what are the particulars of this Sobriery and that first, in respect of the Soul, secondly in respect of the Bo-dy. The sobriety of the Soul stands in right governing its pattions and affections; and to that are many Vertues required. I thall give you the particulars of them. a value and ware a divocal

22 The first of them is Humility, which may well have the prime Hamility.

place, not only in respect of the excellency of the vertue, but also of its ufefulness towards the obtaining of all the rest: This being the foundation on which all others must be built. And he that hopes to gain them withour this will prove but like that foolish builder Christ speaks of, Luke 6. 49. Who built his Bonfo on the fand. Of the humility towards God ! have already spoken, and shewed the necessity of it, I am now to fpeak of Humility, as it conerns our felves, which will be found no less ne-

3. This Humility is of two forts, the first is, the having a mean and low opinion of our felves. the fecond is the being content that others hould have fo of us. The first of these is conthat both these are absolutely necessary to Chrifins, I am now to flew you; which will, I onceive, belt be done by laying before you first, in feeondly, the danger, thirdly, the con-

ceffary than the former.

a. And first, for Pride f the fin - The great fin this is to great, that it east the of Pride. ingels out of Heaven, and there-

G.S for forcif we may judge of fin by the putishment at was not only the helt, but the greatest fin the ever the Devil himself hath been guilty of : But we need no better proof of the bainoulness of it. than the extreme hatefulness of it to God a Devil, we may frequently find in the Scriptures Prov. 16. 5. Every one that is proud in heart is a abomination to the Lord. And again, Chap. 6. 16 where there is mention of feveral things the Lord hates, a proud look is fet as the first them : fo fam. 4. 7. God refifteth the proud; and divers other Texts there are to the fame purpol which shews the great hatred God bears to this fin of pride. Now fince it is certain; God who is all goodness hates nothing, but as it is evil, must needs follow, that where God hates in h great a degree, there must be a great degree of evil

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when a man is once come to that, he is prepared for the commission of all fins. I might instance in a multitude of particular fins that paturally flow from this of pride; as first Anger, which the wife man fets as the effect of Pride, Prov. 21. 24. calling it proud wrath; fecondly, ftrife and contention; which he again notes to be the off foring of Pride, Prov. 30. 10. Only by pride cometh contention. And both these are indeed most natural effects of pride: For he that thinks very highly of himself, expects much abinishion and observance from others, and therefore cannot but rage and quarrel whenever he thinks is not fufficiently paid. It would be infinite to mention all the fruits of this bitter root? I shall? name but one more, and that is, that pride not only betrays us to many fins, but also makes them incurable in us, for it hinders the working of all remedies.

6. Those remedies must either come from God or man; if from Frustrating God, they must be either in the of remedies. or elle of tharpness and punishment. Now if God by His goodness estay to lead a proud man to inpentance, he quite mistakes God's meaning, and thinks all the mercies he receives are but the reward of his own defert, and to long his fure he will never think he needs Repentance. But if on the other fide God wie him more sharply, and y afflictions and punishments upon him, those ha proud heart work nothing but murmurings and hating of God, as if he did him injury in mole punishments. As for the remedies that cap

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be used by Man, they again must be either by way of correction or exhortation. Corrections from Man will sure never work more on a proud heart, than those from God, for he that can think God unjust in them, will much rather believe it of Man. And exhortations will do as little. For let a proud. Man be admonished though never so mildly and lovingly, he looks on it as a disgrace. And therefore instead of confessing or amending the fault, he falls to reproaching his reprover as an over-busic or centorious person, and for that greatest and most precious act of kindness, looks on him as his enemy. And now one that thus stubbornly resists all means of cure, must be concluded in a most dangerous estate.

But befides this danger of fine I told you there was another punishment. that of punishment, and of this there will need little proof, when

there will need little proof, when it is considered, that God is the proud Man's professenemy, that he hates and resists him, as appeared in the Texts forecited: and then there can be little doubt, that he which hath so mighty an adversary shall be sure to smart for it. Yet be sides this general ground of conclusion; it may not be amiss to mention some of those Texts which particularly threaten this sin, as Provide 18. Pride goes before destruction, and an bangle of spirit before a fall: Again, Prov. 16. 5. Europe that is proud in heart is an abordination to be Lard; though hand join in hand, yet they shall also unpanished. The decree it seems is unalterable and whatever endeavours are used to present

Sund 6. Sin of Pride, &c. the proud man, they are but vain, for he shall in the story of Nebuchadnezzar, Dan. 4 who though a King, the greatest in the World, yet for his pride was driven from among Men to dwell and feed with Beafts. And it is most frequently feen, that this fin meets with very extraordinary dements even in this life. But if it should not, not the proud Man think that he hath escaped God's vengeance, for it is fure there will be a most fad reckoning in the next; for if God spa-red not the Angels for this fin, but cast them into Hell, let no Man hope to speed better.

& In the third place I am to shew you the great folly of this fin; and The folly

to do that, it will be necessary to consider the several things whereof Menule to be, groud; they are of three forts, either thole which e call the goods of Nature, or the goods of For-

time, or the goods of Grace.

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9. By the Goods of Nature, I mean Beauty, Strength, Wit, and In respect of talke, and the being proud of the goods of of these is a huge tolly. For Nature. the we are very apt to militake

think our felves handforms or witty when, culous Folly than to be proud of what we have, , and fuch every one efteems it in another in, though he never supposes it his own case; ad so never discerns it in himself. And theremen, than a proud fool; yet no Manuthat entains high opinions of his own wit, but is in

danger

danger to be thus deceived, a man's own judgment of himself being of all others the least to trufted. But secondly, suppose we be not of tural endowments which is worth the being proud there being fcarce any of them while some creature or other hath not in a greater d gree than man? How much does the whitene of the Lily, and the redness of the Role exce the white and red of the fairest face? What multitude of creatures is there, that far lurg Man in thrength and fwiftness And dive others there are, which as far as concerns an useful ends of theirs, act much more wifely that most of us; and are therefore of tentimes in Se peure proposed to us by way of Example. It therefore furely great unrealonableness for us think highly of our felves for fuch things as a common to us with Beafts and Plants But thin ly, if they were as excellent as we fancy the yet they are not at all durable, they are impair ed and loft by fundry means; a phronzy will Aroy the rarest wit, a lickness decay the fresh beauty, the greatest strength, or however Age will be fure to do all. And therefore to proud of them is again a folly in this respectively lastly, whatever they are, we gave them in to our felves. No man can think he did a thing towards the procuring his natural beaut or wit, and to can with no reason value him!

The goods of folly is as great to be proud of a
Fartune. goods of Fortune; by them

mean wealth and honour, and the like; for it is re they add nothing of true worth to the man; fornewhat of outward pomp and bravery they may help him to, but that makes no change the person. You may load an As with Moey, or deck him with rich Trappings, yet fill ou will not make him a whit the nobler kind of fast by either of them. Then fecondly, thefe are things we have no hold of, they vanish matimes c'er we are aware ; he that is rich to .. may be poor to merrow, and then will be e less pisied by all in his poverty, the prouder was when he was rich. Thirdly, we have em all, but as Stewards, to lay out for our Matter's use, and therefore should rather think ow to make our accounts, than pride our felves a out receipts. Laftly, whatever of these we eve they as well as the former, are not owto our felves. But if they be lawfully gotn, we owe them only to God, whose bleffing that makethrich, Proviso. 22. If unlawfully, have them upon such terms that we have vehele reason to brag of them. And thus you in these several respects, the folly of this se nd fort of pride

Grace; that is, any vertue a man. The goods with. And here I cannot fay, but of Grace. It things are very valuable, they may infinitely more precious than all the

beld, yet nevertheless this is of all the rest the behest folly. And that not only in the foregoing respect, that we help not our selves to it, not being above all things most immediately

God's

God's work in us, but efpecially in this, that the being proud of Grace is the ture way to lole God, who gives grace to the humble, will ta it from the proud. For if, as we fee in the p rable, Matth, 29. 28. the talent was taken fro him who had only put it to no use at all, ho shall he hope to have it continued to him the hath put it to fo ill, that instead of trading wit it for God, hath trafficked with it for Satar And as he will lose the grace for the future, fol will lose all the Reward of it for the time pal For-let a Man have done never formany go acts, yet if he be proud of them; that pri shall be charged on him to his destruction to the good shall never be remembred to his rewa And this proves it to be a most wretched for to be proud of grace. It is like that of children that pull those things in pieces they are most to of, but yet much worse than that of theirs. we not only lose the thing, (and that the in presious that can be imagined) but we must to be eternally punished for doing to, there b ing nothing that fhall be fo fadly reckoned for the next World as the abuse of Grace: and or tainly there can be no greater abuse of it th to make it serve for an end to directly contrary t that for which it was given, it being given to make us humble, not proud, to magnifie Go not our felves.

Means of much of this fin, I suppose it will Humility. appear very necessary to be echewed; to which purpose it will hast be useful to consider what hath been alread 也不是 在50日本日本日本日 19年 19年

faid concerning it, and that to feriously as may him thee not some slight dislike, but a deep and irreconcileable hatred of the fin : fecondly, to be very watchful over thine own heart, that it derifh not any beginnings of it; never fuffer it whenever any fuch thought arises, beat it down immediately with the remembrance of some of by fellies or fins, and fo make this very motion pride an occasion of humility. Thirdly, nefor to compare thy felf with those thou thinkest more foolish or wicked than thy felf, that so thou mayest like the Pharises. Lake 16. 11. extol do it with the Wife and Godly; and then do wilt find thou comest so far short as may do to pull down thy high esteem of the self. mild root out all degrees of this fin in thee, nd make thee one of those poor in spirit, Matth. to whom the bleffing even of Heaven it f is promifed.

The fecond contrary to huity I told you was vain glory. line is, a great thirst after the

raise of men. And first, that this a fin, I need prove no other-

wife, than by the words of our Saviour, John 44. How can ye believe, that receive honour one fanether? Where it appears, that it is not ona fin, but fuch an one, as hinders the receivof Christ into the heart, for so believing bre fignifies. This then in the fecond place lws you likewife the great dangerousness of

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par as a morthis fin, for if it beathat whi The danger. keeps Christ out of the heart, fince all our fafety, all our hope of escaping wrath to come, stands in receiving Him. But fides the authority of this Text, common ex rience shews, that where ever this fin hath pol Honit indangers men to fall into any other. he that to confiders the praise of men, that must at no hand part with it, when ever greatest fine come to be in fashion and credit God knows many are now a days) he will fure to commit them rather than run the differ of being too fingle and precise. I doubt th are many conferences can winness the true this, fo that I need fay no more to prove danger of this din and the grand flug of a

The third thing I'am to The folly is the folly of it; and that will pear first, by confidering what it we this hunt after, nothing but a little Air blaft, the breath of Men, it brings us in noth of real advantage for I am made never the nor the better for a man's faying I amis and good. Befides, if I am commended, it be either before my face or behind my back the former, it is very often flattery, and for greatest abuse that can be offered, and the must be very much a fool to be pleased with But if it be behind my back, I have not then much as the pleafure of knowing it, and the fore it is a strange folly thus to pursue what i neverly gainless. But fecondly, it is not a gainless, but painful and uneafie also. He t eager

gerly feeks praife, is not at all mafter of himf, but must fuit all his actions to that end, and fread of doing what his own reason and condence, (nay, perhaps his worldly conveniency) firects him to, he must take care to do what will fing him in commendations, and so enslave imfelt to every one that hath but a tongue to mmend him. Nay, there is yet a further unafinels in it, and that is, when fuch a man fails his aim; when he misses the praise, and permeets with the contrary reproach, (which no man's lot more often than the valu-gloris, nothing making a man more despited) then that disturbances and disquiets, and even torres of mind is he under? A lively instance of wou have in Achitophel, 2 Sam. 17. 23. who id fo much of this, upon Abfolom's despising his nuntel, that he chose to rid himself of it, by hus attends this fin, is sufficient proof of the olly of it. Yet this is not all, it is yet further hurtful. For if this vain-glory be concernthe fruit of it; he that prays, or gives alms to teen of men, Matth. 6. 2. must take that as his ard, Verily, I fay unto you, they have their reod; they must expect none from God, but the thon of those Hypocrites, that love the praise men more than the praise of God. And this is a erable folly to make fuch an exchange. It is the Dog in the Fable, who feeing in the ater the fhadow of that Meat he held in his orh, carche at the shadow, and so let go his at. Such Dogs, fuch unreasonable Greatures

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are we, when we thus let go the eternal rewan of Heaven to catch at a few good words of Me And yet we do not only lose those etern joys, but procure to our felves the contrar eternal mileries, which is fure the highest pitt of folly and madness. But if the vain-glory not concerning any vertuous action, but on some indifferent thing, yet even there also it very hurtful; for vain-glory is a fin that when foever it is placed, endangers our eternal estat which is the greatest of all mischiefs. And ev for the present 'tis observable, that of all ot fins it flands the most in its own light, hinders felf of that very thing it pursues. For there very few that thus hunt after praise, but they discerned to do so, and that is sure to eclip what ever praise-worthy thing they do, brings form upon them instead of reputati And then certainly we may justly condemn t fin of folly which is so ill a manager even of own delign.

Halps against

wretched a thing this vain-glor is in these several respects, the serious consideration where

may be one good means to subdue it, to which will be necessary to add, first, a great water fulnels over thy self; observe narrowly whether in any Christian duty thou at all considere the praise of Men, or even in the most indifferent action, look whether thou have not to eager a desire of it, and if thou findest thy se inclined that way, have a very strict eye upon and where ever thou findest it stirring, check as

selft it fuffer it not to be she end of thy actios: But in all matters of Religion let thy duty the Motive; in all indifferent things of common life let Reason direct thee; and though on mayeft fo far confider in those things the mion of Men, as to observe the rules of common decency, yet never think any praise that mes in to thee from any thing of that kind worth the contriving for. Secondly, let up to thy felf another aim, viz. that of pleafing God: that be thy enquiry when thou goest about any thing; whether it be approved by Him. And then thou wilt not be at leifure to confider what praise it will bring thee from Men. And rely he that weighs of how much more mopreward us, than man, whose applause can nedo us any good, will furely think it reatable to make the former his only care. thirdly, if at any time thou art praised, do not much overjoyed with it, nor think a jot the etter of thy felt; but if it be Vertue then art in thee and give Him the glory, never thinking part of it belongs to thee : If it be some inferent action, then remember that it cannot ferve praise, as having no goodness in it: ought to fet thee a trembling instead of rejoy-dig, for then that woe of our Saviour's belongs to thee, Luke 6. 26. Wo unto you when men freak of you, for fo did their Fathers to the falle Proand there is not a greater fign of a hardned heart, than when Men can make their for the matter of their glory. In the last place, thy prayers affift in the fight with this corrupton.

Meeknefs. MEEKNESS, that is, a calmorand quietness of Spirit, contrary the Rages and Impatiencies of Anger. The Vertue may be exercised, either in respect God, or his Neighbour. That towards Go have already spoken of, under the head of H

mility, and that towards our Neighbour I fl hereafter. All I have here to fay of it is, h it becomes a duty to our felves; that it does respect of the great advantage

Advanta- reap by it; which in meer kind

- ser 31 - And to prove that it brings us great advantage, Lineed fay no more, but this meetines is that to which Christ hath nounced a bleffing Matth 5.50 Bleffel an eck and not only in the next world, but in this 100, they faul inherit the earth of Int none but the meek person hath the true en ment of any thing in the world, for the ar and impatient are like fick people, who, w to fay, cannot enjoy the greatest prosperin For let things be never to fair without, they raife florins within their own breafts. And fi whoever hatheither in himfelf, or others, ved the great uneafiness of this passion of ar cannot chuse but think meekness a most ples ching is the or track their of not not a

Befides , it is also a most honoun

for it is that whereby we refemble Christ, and fine, faith he, for I am meek and lowly in the Martin 11.28. It is also that whereby we requer our selves, overcome our own unruly sidns, which of all victories is the greatest and all noble. Lastly, it is that which makes us become felves like Men, whereas anger gives us always the orie is by all esteemed and loved, breas the other is hated and abhorred, every an shuming a man in rage as they would a main Beastratic request a standard of the man hereas anger is the direct madness it puts Man wholly out of his own power, and makes in do such things as himself in his sober temper

Man wholly out of his own power, and makes and fuch things as himfelf in his fober temper hors; how many Men have done those things their rage, which they have repented all their as after? And therefore furely as much as a line is more honourable than a beaft, a fober man in a mad-man: so much hath this vertue of beliness the advantage of honour above the untary vice of Anger.

dearly vice of Anger.

Again, meekness makes any condition leable and case to be endured. He that meek-bears any suffering, takes off the edge of it at it cannot wound him; whereas he that frets it rages at it, whets it, and makes it much apper than it would be; nay, in some cases also that so, which would not else be so at all.

Apparticularly in the case of reproachful words, the in themselves can do us no harm, they

ther hare our bodies, nor leffen our estates, and mischief they can do us, is to make us

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angry, and then our anger may do us more; whereas he that meekly passes then is never the worle for them, nay the better he shall be rewarded by God for that put Much more might be said to recommend vertue to us, in respect of our own prefent at tage, but I suppose this may suffice to per Men to effect of it. The harder matter w to gain them to the practice of it, wherein pretend I know not what difficulties of m conflicutions, and the like; yet fure therei Man of fo Cholerick a temper, but if he did tily fet about it, would find it were not im ble in fome good measure to subdue it: But he must be diligent in using means to that Divers of these means there are, I shall men med in bar 20. As first, The impris

Means of deep in our minds the lovelines obtaining benefits of meekness, together the ugliness and mischiefs of a Secondly, to fet before us the ample of Christ, who endured all reprose yea, torments with perfect patience, that led as a sheep to the flanghter, Isaiah 53. 7. 1 when He was reviled, reviled not again, when Suffered, threatned not; 1 Pet. 2. 23. And if the Lord of Glory, fuffered thus meskly and justly from His own Creatures, with what can we ever complain of any injury done to Thirdly, to be very watchful to prevent the ry first beginnings of anger, and to that pu to mortifie all inward previllants and from ness of mind, which is a fin in it felf, the

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Sund. 6. Versne of Confideration, &c. 145

proceed no further, but will also be sure, if it be therished to break out into open effects of anger. Therefore whenever thou sindest the least riting of it within thee, make as much hast to check it is thou wouldst to quench a fire in thy house; but be fare thou bring no fuel to it, by entertaining any thoughts that may increase it. And at such time especially keep a most strict watch over thy tongue, that it break not out into any angry possens, for that breath will fan the are, not only in thine adversary, but thy self too; therefore though thy heart be not within, stiffe the same, and let it not break out; and the greater the temptation is, the more earnestly lift up thy teart to God to assist there to overcome it. Fourthly, often remember how great punishments thy has have deserved, and then whether thy sufferings be from God or man, thou will acknowledge at to be far short of what is due to thee, and therefore will be ashamed to be impatient; at them.

ERATION, and this in a most Consideral manner we owe to our Souls. ration, in without it we shall, as rash unconsideration is either of our State or of State.

The third Vertue is CONSI
Consideration is either of our State or of State.

The actions of State of State or of State.

The action is either of our State or of State.

The action is either of our State or of State.

The action is either of our State or of State.

fuch that we may reasonably conclude our res in his favour. This it much concerns us insider and examine, and that not by those rules Men are apt to frame to themselves.

as whether they believe that Christ died for th fins; that they are of the number of the Ele and shall certainly be faved: if these and the lifavour, none but fome melancholy perion con ever be out of it; for we are apt enough generally to believe comfortably of our felves. But Rules God hath given us in His Word, are the by which we must be tried at the last day, a therefore are certainly the only safe ones by wh -31911 1905 to try our felves now. And The Rule by fumm of thole are, that wholeen

which to try continues in any one wilful fin our State. not in his favour, nor can, if he fo die, hope for any mercy at wis expendithand work

22. Now it is highly necessary we should o fider what our condition is in this respect fince our life is nothing but a puff of breat our nostrils, which may, for ought we know taken from us the next minute, it nearly cerns us to know how we are provided for then World, that so in case we want at pre that Oil in our Lumps wherewith we are to n the Bridgeroom, Matth 25. 8. we may the get it, and not for want of it be ever fluit out the foolish Virgins from His

of inconfideration.

The danger fence. The neglect of this deration hath undone many S forme by too eafle a belief

without confidering and trying themselves beforegoing Rule, but prefurning either upon flight outward performances, or upon f

reflection as I even now described; others by the wretched careless going on, without so much as asking themselves what their condition is, but hope they should do as well as their Neighbours; and so never enquiring farther; which wretched carelessess will as certainly undo the spiritual, as the like would do the temporal estate; yet in that every Man is wise enough to foresee, that a Man that never takes any accounts of his estate, to see whether he be worth something or nothing, will be sure to be a beggar in the end. But in this sir weightier matter we can generally be thus improvident.

23. The fecond thing we are to confider, is our Actions, and those Our actions.

cither before or after the doing of

them. In the first place, we are Before we to consider before we act, and do them.

not to do any thing rashly, or

madily; but first, to advise with our Consciences,

eadily; but first, to advise with our Consciences, whether this be lawful to be done, for he that allows his own inclination, and does every hing which that moves him to, shall be sure to all into a multitude of fins. Therefore consist soberly, and he assured of the lawfulness of the thing before thou venture to do it. This adjudged is in all worldly things accounted so action a part of wildom, that no Man is adjunted wife without it a rash man we look upon as the next degree to a Fool. And yet it is at, there is not so much need of looking about in any thing as in what concerns our Souls, if that not only in respect of the great value of som above all things else, but also in regard of

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the great danger they are in, as bath been shewe more at large in the beginning of the Treatife.

After they fider the actions when they are are done. past also, that is, we are to expend the actions when they are to expend the subject that they have been subject to the subject to th

fuch as are allowable by the Laws of Chrift. The is very necessary, whether they be good or bar if they be good, the recalling them helpeth us the comfort of a good conscience, and that confort again encourageth us to go on in the like and besides, it stirs us up to thankfulness to Go by whose Grace alone we are enabled to them. But if they be bad, then it is especially necessary that we thus examine them, for without it is impossible we should ever come to mendment; for unless we observe them to have been amiss, we can never think it needful to mend, but shall still run on from one wickedness to another, which is the greatest curse any Marcan sye under.

Trequency this Consideration, the better, is of consideration. The less likely it is that any of a ration.

The offiner therefore we use the less likely it is that any of a ration.

is much to be wisht that every Me would thus every Night try the actions of the Day, that so, if he have done any thing ambe he may soon check himself for it, and settle resolutions against it, and not let it grow on a habit and course. And that he may also as beg God's pardon, which will the easier be have sooner it is asked, every delay of that being great increase of the sin. And surely who

State at

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means to take an account of himself at all, will find this the easier course; it being much easier to to it to a little at a time, and while passages are fresh in his memory, than to take the account of a long time together. Now if it be confidered, that every wilful fin Danger of must have a particular Repentance omitting it. before it can be pardoned, me-thinks Men should tremble to sleep without that repentance; for what affurance hath any Man that lies down in his Bed, that he shall ever rife again? and then how dangerous is the condition of that Man that fleeps in an unrepented fin? The weighne of these several Motives may be a means, by God's bleffing, to bring us to the practice of this city of Confideration is all the parts of it.

SCON ENTERM A LSS and this firely Swo than ow visib & tito our felves to boar that without what it is

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impossible to be farmed this consented of the di preside de la contra del la contra d is trade God hearing beend us fis, 'nor museum fire

try whattower tood fends. I How great, and we had hor acted the livering this is, thay are the the there to have on duality vices are to the haintel des est hat where this confidence is the and a the for or them together.

2. And arti it is configir to all An child Jeronos of the purpose of the S

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SUNDAY VII.

of Contentedness, and the Contraries to it: Murmuring, Ambition, Covetous ness, Envy; Helps to Contentedness; of duties which concern our Bodies; of Chastity, &c. Helps to it; Of Temperance.

Sect.1. HE Fourth VERTII

Contentedness.

Is CONTENTED

NESS, and this furd

is a duty we must ow

to our selves, it being that without which it
impossible to be happy. This Contentedness is
well-pleasedness with that condition, whatever
is, that God hath placed us in, not murmurin
and repining at our lot, but chearfully welcom
ing whatsoever God sends. How great, an
withal how pleasant a vertue this is, may appear
by the contrariety it hath to several great an
painful vices; so that where this is rooted in th
heart, it subdues not only some such single is

Contrary to murmuring fin most !

but a cluster of them together.

2. And first it is contrary to a murmuring in general, which is fin most hateful to God, as ma appear by his sharp punishments

Sund.7. Vertue of Contentedness, &c. 191

it on the Ifraelites in the Wilderness, as you may read in several places of the Book of Exodus, and Numbers. And furely it is also very painful and uneafie to a man's felf; for if, as the Pfalmift faith it be a joyful and pleasant thing to be thankful, we may by the rule of contraries conclude, it is a fad and unpleasant thing to be murmuring, and, I doubt not, every man's own experience will confirm the truth of it.

g. Secondly, It is contrary to Amtion: the Ambitious Man is always To ambidiliking his prefent condition, and tion.

that makes him to greedily to feek a higher; whereas he that is content with his own lies quite out of the road of this temptation. Now one Men upon many other. There is nothing to will flick ac; Lying Perjury, Murder, or any thing will down with him, if they feem to tend to his advancement; and the uneafiness of it is inswerable to the fin. This none can doubt of. hat confiders what a multitude of fears and jear bulles cares and distractions there are that attend bition in its progress, bendes the great and ublick ruines that usually befal it in the endiwell a Happinels as a Vertue.

A Thirdly, It is contrary to Co-Heb. 14:4 Det your conversation tousness. he misbout coverousness, and he con-

with such things as ye have; where you fee tentedness is fet as the direct contrary to covetouinefs,

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vetoufnels. But of this there needs no other proof than common experience: for we fee the covetous Man never thinks he hath enough, and therefore can never be content : for no Man ca be faid to be to that thirsts after any thing he hat not. Now that you may fee how excellent and necessary a vertue this is that secures us against covetoulness, it will not be amis a little to conf der the nature of that fin.

God.

5. That it is a very great crime Covetonfness is most certain, for it is contrary contrary to to the very foundation of our duty to good life; I mean those three great Duties, to God, to ou Selves, to our Neighbours. Fire

It is fo contrary to our Duty to God, that Chris himfelf tells us, Lake 16. 13. We cannot for God and Mammon: He that fets his heart up Wealth, must necessarily take it off from Go And this we daily fee in the covetous Man's pe ctice, he is so eager in the gaining of riches, th he hath no time or care to perform duty to Go let but a good bargain, or opportunity of ga come in his way, Prayer and all duties of Re gion must be neglected to attend it. Nay, wh the committing the greatest fin against God m be likely either to get or fave him ought, love of wealth quickly perfuades him to com mit it.

& Secondly, It is contrary to the To our Duty, we owe our Selves, and the both in respect of our Souls and B dies. The covetous Man despites Soul, fells that to eternal destruction for a litt

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pelf for fo every Man does that by any unlawful means feeks to enrich himfelf; nay, though he do it not by unlawful means, yet if he have once fet his heart upon wealth, he is that covered tous perfort upon whom the Apost le hath pronounced, That he shall not enten into the Kingdom of God. I Con: 60 101 Nor doth he only offend against his Soul but his Body too. For he often denies that those necessary refreshments it wants, and for which his wealth (as far as it concerns himself) was given him. This is so constantly the custom of rich Misters, that I need not prove in to you.

tousness is contrary to the duty. To our Neigh-

And that in both the parts of it, were gent av and

Justice and Charity: He that loves Money immoderately, will not care whom he cheats and defauds; fo he may bring in gain to himself: and from hence fpring these many tricks of deceit and couzenage fo common in the World. As for Charity, that is never to be hoped for from a covetous Man, who dreads the leftening: of his own heaps more than the starving of his poor brother. You fee how great a fin this is, that we may well fay of it as the Apostle doth, Plim: 6. 10. The love of money is the root of all evil. And it is not much less uneafie than wicked, for between the care of getting and the fear of loing the coverous Man enjoys no quiet hour. Therefore every Man is deeply-concerned, as he unders his happiness either in this World or the. ext, to guard himself against this sin, which he: H 5 can. can no way do; but by possessing his heart withis vertue of contentedness.

Contentedness content with his own conditions that an emptation to en anothers. How unchristian

fin this of envy is, shall hereafter be shewed:
the present, I need say no more but that it is a
a very uneasse one, it frets and gnaws the vo
heart of him that harbours it. But the worse th
sin is, the more excellent still is this grace of co
tentedness, which frees us from it. I suppose
have said enough to make you think this a ve
lovely and desirable Vertue. And sure it were in
impossible to be gained by any, that would b
observe these few directions.

Helps to conwhatever our estate and contentedne si.
which is allotted us by God, a

therefore is certainly the best for us. He best much better able to judge for us than we four selves; and therefore to be displeased at is in effect to say, we are wifer than He. So condly, consider throughly the vanity of worldly things, how very little there is in the while we have them; and how uncertain we to keep them; but above all, in how little steep will stand us at the day of Death or Judgment, and then thou canst not think any of the much worth the desiring, and so wilt not be contented for want of them. Thirdly, Suffact thy fancy to run on things thou hast not

have put themselves out of love with what have, only by thinking what they wants that feet his Neighbour possess somewhat he should be; if he were in that Man's condi-no, and in the mean time never thinks of ening his own, which yet perhaps in many rebut upon the outfide of other Mens conditiand many a man that is envied by his neighers, as a wonderful happy person, hath yet the otherwise of himself. Therefore never inpare thy condition in any thing with those ou countest more prosperous than thy self, but ther do it with those thou knowest more unthine own portion. Fourthly, confider how thou are from deferving any good thing from od, and then thou can't not but with Jacob, 22. 10. confess that thou art not worthy of the thof those mercies thou enjoyest, and instead murmuring that they are no more, wilt fee mion to admire, and praise the bounty of God, at they are fo many. Bifthly, be ofte thinkof the joys laid up for thee in Heaven's look son that as thy home, on this World only as lin, where thou art fain to take up in thy mage; and then as a Traveller expects not thome; fo thou haft reason to be content with hatever entertainment thou findest here, nowing thou are upon thy journey to a place of. of infinite happiness, which will make an abundant amends for all the uneasiness and hardship thou canst suffer in the way. Lastly, Pray to God, from whom all good things do come, that he will to all his other blessings, add this of a contented mind, without which thou canst have no taste or relish of any other.

Diligence. GENCE: this is made up of two parts, Watchfulness, and Industry,

and both thefe we owe to our Souls

Watchful ferving all the dangers that three ness against ten them. Now since nothing an fin.

endanger our Souls, but sin, the watchfulness is principally to be

imployed against that; and as in a befieged Ci where there is any weak part, there it is necessi ry to keep the ftrongest guard; so it is here where ever thou findest thy inclinations such are most likely to betray thee to fin, there concerns thee to be especially watchful: Ob ferve therefore carefully to what fine either th natural temper, thy company, or thy course of life do particularly incline thee, and watch the felf very narrowly in those; yet do not so lay out all thy care on those, as to leave thy felf open any other, for that may give Satan as much a vantage on the other fide; but let thy watch w general against all sin, though in a special man ner against those, which are like offnest to allast thee.

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ra. The second part of dilithis also we owe to our Souls, for without it they will as little pro-

Industry in improving

ard; which Solomon describes; Prov. 24: 30: for there is a husbandry of the Soul, as well as of the estate, and the end of the one, as of the other, is the encreasing and improving of its riches. Now the riches of the Soul are either Namail or Divine. By the Natural I mean its faculthe or reason, wit, memory, and the like; by the Divine I mean the graces of God, which are nonthe Souls natural portion, but are given immediate ately by God; and both these we are to take care to improve, they being both talents intrusted to us for that purpose

The way of improving the Natural, is by imploying them to, Of Nature. s may bring in most honour to

God: we must not let them lie idle by us through loth, neither must we overwhelm them with intemperance and brutish pleasures, which is the case of too many, but we must employ them, and fet them on work. But then we must be fure: be not in the Devil's fervice: like many, who at their wit only to the prophaning of God, on deating their Neighbours, and stuff their memories with such filthiness, as should never once onter their thoughts; our use of them must be fuch, as may bring in most glory to God, most benefit to our Neighbours, and may best fit us to make our accounts, when God shall come to eckon with us for them.

14. But:

Apolitic, 2 Pet. 3. 48. Green in Grace | And gain, in the first Chapter of that Ensitie Verificator all diligence to aid to good Faith vertice; to witten hornoring grace is by imploying it, that by doing those things for the enabling of whereumen it was given us. This is a means, not only in respect of that easing which contents of any thing beings in the doing thing of the case of the c which a custom of any thing brings in the defit, but principally, as it hath the promis God, who hath promised, Matth. 25: 29. It to him that hath (that is, hath made use of w he hath) shall be given, and he shall have a dunce. He that diligently and faithfully imp more, and he that in like manner husbands more, shall yet have a greater degree; so of spiritual; The band of the diligont me a them on with the then we could be that

To improve findest any good motions in good motion beart, remember that is a sea for this spiritual husbanday thou hast but a check of cone ence against any fin thou livest in, drive that till it come to a hatred; and then that hat till it come to resolution; then from that resolution, proceed to some endeavours against

the falthfully, and forced, and about halt any find the Grace of Goth affilting the conty in every of their steps, but also have getter to advance with higher, all thou nome time victory over the free with property also the half for the control of the control o

the Having directed you to the state of improving grace. I shall The danger quicken you to it, mention the of the constant and trany, and trany, and is not as in other things, the state of the constant is not as in other things, the state of the constant is not as in other things, the state of the long only those further degrees which our insultry might have helped us to, but it is the long even of what we already have; For from him to hath not (that is again, hath not made use of that he hath) shall be taken amayeven that which hath, Matth. 25. 29. God will withdraw the state, which he sees so neglected, as we see in that Parable; the Talent was taken from him hat had only hid it in a Napkin, and had sought in no gain to his Lord. And this is a soft sad punishment, the greatest that can be a soft sad punishment, the greatest that can be say.

fome kind of foretaste of it, it is the delivery him up to the power of the Devil, and it is banishing him from the face of God, which not the least parts of the misery of the dampe and it is also the binding a Man over to that he less that is the last doom of the unprofitable servant is that is the last doom of the unprofitable servant is outer darkness, there shall be marping and gnashing teeth. You see there are no light dangers that a tend this neglect of grace, and therefore if we have any love, nay, any common pity to our Souls, must set our selves to this industry. I have no done with those VERTUES which respect a SOMLS, I come now to those which concerns.

Chaftity: STITY of PURITY, who may well be set in the front of duties we owe to our bodies, since the Apoll I Cor. 6, 18, sets the contrary as the especial singuinst them. He that committeeth fornication,

neth against bis own bady.

18. Now this vertue of Chastiey consists in perfect abstaining from all kinds of uncleaning not only that of adultery, and fornication, to all other more unnatural forts of it committee ther upon our selves, or with any other. I word, all acts of that kind are utterly again Chastiety, save only in lawful Marriage. An even there Men are not to think themselves loose to please their bruitish appetites, but a to keep themselves within such rules of modernion, as agree to the ends of Marriage, who

ing these two, the begetting of Children, and the avoiding of fornication, nothing must be done which may hinder the first of these ends; and the cond aiming only at the subduing of lust, the teping Men from any finful effects of it, is very matrixy to that end to make marriage an occaion of heightning and enslaming it.

in a guard upon our eyes, grees.

cording to that of our Sa-

iour, Matth. 5. 28. He that looketh on a Woman lust after ber, hath committed adultery with ber beady in his heart; and upon our hand, as apone by what Christ adds in that place, If the add offend thee, cut it off; so also upon our nigues, that they speak no immedest or filthy tords, Let no corrupt communication proceed out your month, Ephef. 4. 29. Nay upon our very ughts and fancies, we must not entertain toul or filthy defires, not fo much as the agination of any fuch thing. Therefore he at forbears the groffer act, and yet allows himf in any of these, it is to be suspected that it rather some outward restraint that keeps him m it, than the conscience of the sin For if were that, it would keep him from these too, see being sins also, and very great ones in od's fight. Besides, he that lets himself loose thefe; puts himself in very great danger of the her, it being much more easie to abstain from: than to secure against the one, when the other.

other is allowed. But above all, it is to be fidered that even thefe lower degrees are fur make men very odious in God's eyes, who the heart, and loves none that are not there.

20. The loveliness of The mischiefs Vertue of Chastity needs of it. other way of describing, that confidering the leathfor

and mischiefs of the contrary fin, which is very bruitish; those desires are but the same the beafts have, and then how far are they below the nature of Men, that can boast of fins of that kind, as of their special excelle When, if that he the measure, a Goat is

more excellent creature. But in To the they that eagerly purfue this passed. Belliality, do often leave themse

difference them from beafts: This fin fo el the understanding, and defaceth the reason Soul. Therefore Solomon very well describes young Man that was going to the Harlots ho Prop. 7. 22. He goeth after her as an Ox goe the flaighter.

21. Nor fecondly, are the effect To the it better to the body than to the a Body. The many foul and filthy, be painful Difeafes, which often fo this fin, are fufficient witnesses how mischie it is to the body. And alas, how many are that have thus made themselves the Devil's tyrs? fuffered fuch torments in the purfu this fin, as would exceed the invention of

entell tyrant? Surely they that pay thus dear damnation, very well deferve to enjoy the

But thirdly, Besides the arral fruits of this sin, it is at ments of God ludgments from God; the against it.

Judgment that ever befel any place, Fire Brimstone from Heaven upon Sodom and wha, was for this fin of uncleanness: And we camples likewise of God's vengeance be observed on particular persons, for this The incest of Amuer cost him his life, as may read, a Sam a 3. Zimri and Cozbi were that commits the like, hath any affurance it hat commits the like, hath any affurance it hat committed it cannot be his own ease. For how secretly so it be committed, it cannot be hid from God, is the sure avanger of all such wickedness. God hath very particularly threatned this a Gor. 3. 17. If any man defile the Temple of him shall God destroy. This sin of uncleaning shall God destroy. This sin of uncleaning shall God hath chosen for his Temples, therefore no wonder, if it be thus heavily pu-

Lastly, This sin shurs us out the Kingdom of Heaven, It shurs out the inno impure thing can en from Heaven, and we never find any list of ventions which bar Men thence,

his of uncleanness hath a special place in it:

If we will thus pollute our selves, we are fit of pany only for those black spirits, the Devil his Angels, and therefore with them we are expect our portion, where our sames of bust send in sames of fire, it is the same to a sum that

Helps to furely recommend the Vertue Chastity. Chastity to us, for the preserve of which we must be very care

first, to check the beginnings of the temptat to cast away the very first fancy of lust with dignation; for if you once fall to parley talk with it; it gains still more upon you, then it will be harder to refift; Therefore way in this temptation is to fly rather than with it. This is very necessary, not only we may avoid the danger of proceeding to the fin, but also in respect of the present faul entertaining fuch Fancies, which of it though it should never proceed further is hath been shewed, a great abomination be God: Secondly, have a special care to fly ness, which is the proper foil for those s weeds to grow in, and keep thy felf always fied in some innocent or vertuous imploym for then these fancies will be less apt to themselves. Thirdly, never fuffer thy fel recal any unclean passages of thy former with delight, for that is to act over the funas and will be fo reckoned by God, nay, per thus deliberately to think of it may be a gre guilt than a rath acting of it. For this thews thy heart to be fet upon filthiness, at allo a preparation to more acts of it. Fourt

ear the company of fuch light and wanton ons, as either by the filthiness of their dif de, or any other means, may be a fnare to Eifthly, pray carneftly, that God would ether the Spirit of Purity, especially at the of any present temptation. Bring the unan Devil to Christ to be cast out, as did the in the Gospel; and if it will not be cast out Prayer alone, add Fasting to it; but be thou do not keep up the flame by any high minoderate feeding. The last remedy, when former prove vain is Marriage, which bes a duty to him that cannot live innocently out it. But even here there must be care left this which should be for his good, benot to him an occasion of falling for want briety in the use of Marriage. But this I have he on already, and therefore need add no but an earnest introaty, that Men would ider leriously of the foulness and danger of in of uncleanness, and not let the common-of it lessen their hatred of it, but rather te them abhor that shameless impudence of World, that can make light of this fin against ch God hath pronounced fuch heavy curies remongers and Adulterers God will judge, Heb. n petions whatloever. . The fecond VERTUE that consour bodies is TEMPERANCE: Tempe-

first, Temperance in Eating; seinstruction, in Drinking; thirdly, in Sleep; fourthin Recreation; fifthly, in Apparel. I shall speak freak of them severally; and of temperance in Eating. This perance is observed when our estance is agreeable to those ends to we have ends to we have an end of the ends to we have an end of the ends to we have figured, those are first, the Be

fecondly, the Well-being of our bodies.

26. Man is of fuch a frame

Preferving Eating becomes necessary to of life. The for the preferving his life the being a natural disease which prove deadly if not prevented, and the only lick for it is eating, which is therefore becomecessary means of keeping us alive. And the first end of eating, and as Men use take Physick for pleasure, but remedy, so no should they eat, secretary but remedy, so no should they eat, secretary to should they eat.

Of Health. been so bountiful as to propose the being of our bodies, and therefore we not tied to such strictness, that we may earnore than will just keep as from starving we may also eat whatsoever either for king ananuty most tends to the health and welfasthein. Now that eating which is agreed these ends, is within the bounds of temperas on the contrary whatsoever is contrast them, is a transgression against it; he then that sets up to himself other ends of eating either the pleasing of his body that he worse) the pampering of his body that he the better serve his full, he directly thwarts crosses these ends of God; for he that

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e aims doth that which is very contrary to th, yea, to life it felf, as appears by the many afes and untimely deaths which furfeiting and leanness daily bring on Men.

He therefore that will be to Junior

rife this Vertue of Tem-Rules of Temnice, must neither eat to perance in Easth, nor of any such forts of sing.

, (provided he can have

) as may be hurtful to his health: what orts or quantities shall be, is impossible to own, for that differs according to the feveinititations of Men, fome Men may with rance eat a great deal, because their Seorequire it; when another may be guilty emperance in eating but half so much, beit is more than is useful to him. And fo or the fort of Meat, it may be niceness and y for fome to be curious in them, when yo degree of it may be necessary to the infirmal-fa weak Stomach, which not out of wan-Is but disease cannot eat the courier metts. I think it may in general be said, that to ful bodies the plainest means are generally off wholfom, but every Man must in this ht, he must be careful that he never histe to be enlayed to his Palate, for that will e to latisfie it left, whatever becomes of of the 21 and on the 12 sale to

To fecure him the better, let him der, First, how unreasonable a Means it is that the whole body should of it. bject to this one Sense of Tast-

ing,

Del.

ing that it must run all hazards only to p that. But it is yet much more fo, that the div part, the Soul, faould also be thus enflaved; vet thus it is in an intemperate person, his Soulmust be factificed to this bruitish appear for the fin of intemperance, though it be acte the Body, yet the Soul must share in the en punishment of it. - Secondly, Consider how tream fhort and vanishing this pleasure is, gone in a moment, but the pains that attend excess of it are much more durable, and then ly it agrees not with that common reason, w with, as Men, we are indued; to fet our hearn on it. But then, in the third place, it agree worse with the temper of a Christian, who sh have his heart fo purified and refined with the pectation of these higher and spiritual jo looks for in another World, that he should much despite these gross and bruitish plea which beafts are as capable of as we, and to we may well be contented to leave them, it the highest their natures can reach to; but who have so much more excellent hopes, it intolerable shame that we should account as any part of our happiness. Lastly, the Cluttony is to great and dangerous, ther thought fit to give an especial warning aga Take heed to your felves that your hearts be me charged with far feiting, &cc, Luke 21.34. A know what was the end of the rich gluttor 16. He that had fared delicionfly every day, wants a drop of mater to cool his tongue. So for the first fort of Temperance, that of Ea

Sund & Of Temperate the Deteking . a 60

do insocher respects appear not only fale but the we are to preserve sul to bis health. For facu Temperance in drinking, False Ends of drinking, viz. Good fellowship, putting away cares, & o. worth sale briog fore it is plans. Men have fet up to themselv HE fecond is in the strong Temperance in Temperance Drinking; and win drinking. the masofeat denotes and sand drinking being much the fame, I can ME ne other direct rules, in this, than what regives in the former ato with that we drip ther of fluch forts of Liquor, nor in fuch drinking, the prefetying our lives and an one Caution, for Our upderstandings as missings danger to be hurs by desputing that is we might fately in section of our beauty, it is being danger to differnd of our beauty, it is being danger to differnd one Mens braue may belig weak that their ds cannot bear that ordinary quantity of nk which provide do their bodies no harm of whoever is of this temper must frielly all in from that degree of drink, or that fort of which he finds hath that effect, yes, though it

do in other respects appear not only safe but use ful to his health. For though we are to preserve our healths, yet we are not to do it by a sin, as drunkenness most certainly is.

Fulfi ends tudes of drunkards we have in the of drinking. World, this is the case but of very few, most of them going far be

yond what their health requires, yea, or can bear even to the utter destruction thereof. And then fore it is plain, Men have set up to themselve some other ends of drinking than those allowand ones forementioned: it may not be amis a little to explain what they are, and withal to she

the unreasonableness of them.

The first, and most owned of the state which they call good fellows the state which they call good fellows the state of the state which they call good fellows the state of th

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beaft, by drowning that reason which should difference him from one. Certainly the effects of drink are fuch, that had being drunk been first thought him a more than ordinary Tyrant that had invented Hing ham a

4. A fecond end of drinking is will nivis faid to be the maintaining of friend- Preferving hip, and kindness amongst Men. of kindness.

Men fliould do that towards the maintaining of frieldship, which is really the greatest muchief that can be done to any man. Did ever my think to betriend a Man by helping to demoy his estate, his credit, his life. Yet he that this drinks with a Man, does this and much more, he ruines his reason, yea, his soul, and yet his must be called the way of preferving of fieldhip. This is to ridiculous, that one would think hone could own it but when he were actu-Illy drunk. But befides, alas! experience thews us, did this is fitter to beget quarrels than preferve themes, as the many drunken brawls we every with the wounds, and fometimes mutas that accompany them, do witness.

A third end is faid to be the learning the learning of their failins, making chearing the show with and jodly. But fine pivit, and the mirth be such that reason and annual the mirth be such that reason and annual the surfield with of doors before it begin it is less that with some that will be drunk to the learning the learning to fach fold is the learning that will be drunk to put

put themselves in this temper, must by the far reason be glad of a Frenzy, if they could but fure it would be of the merry fort. But little these merry folks think what fadnels they are a this while heaping up to themselves, often in t World, when by fome mad pranks they play their jollity, they bring mischiefupon themselve but however certainly in another, where the mirth will be fadly reckoned for.

6. A fourth end is faid to be Putting a putting away of caresa but I ask what those cares are? Be t way cares

fuch as should be put away? haps they are some checks and remories of C former which must be thus charmed And I do this hath proved too effectual with many to laying them alleep. But this is the wickedeft for in the World; for if thou thinkest not to why do they trouble thee? But if thou do. impossible thou canst hope this can long le mouths for a while, but they will one day the louder for it. Suppose a Thirt or a M knew he were purfued to be brought to Ju would he think you, to put away the fear of ing hanged fall to drinking, and in the mean take no care for his eleage? or would you think him despotately mad, if he did? Yet is the wary cale here, thy Confesence tells the him danger, that thou must eer long be proposed. madnels for thee, inflead of indeavouring the pardon, to drink away the thought dan

But in the fecond place, fuppose these ares be fome worldly ones, and fuch as are fit to out away; then for fhame do not fo diferace by Reason, thy Christianity, as not to let them as forcible to that end as a little drink. Thy are will bring no advantage : and thy Christiawill direct thee to one on whom thou mayeft lefely cast all thy cares, for he careth for thee, I Pet And therefore unless thou meanest to reunce being both a Man and a Christian, nover take thee to this pitiful thift to rid thee of thy But befides, this will not do the deed neifor though it may at the present, while thou in the height of thy drunken fit, keep thee by will seturn again with greater violence; if if thou haft any Conscience, bring a new wilt of to foul a fin.

of A fifth end is faid to be the passing away of Time. This, Passing away hough it be as unreasonable as of time.

ay, it serves to reproach idleness which is, it may, it serves to reproach idleness which is, it may, it serves to reproach idleness which is, it may, it serves to reproach idleness which is, it may a very false plea. For they often spend time the Pot, not only when they have nothing else add but even to the neglect of their most necessary business. However it is in all a most unreasonable one, for there is no Man but he may find mawhat or other to employ himself in. If he we little worldly business of his own he may yet

do formewhat to the benefit of others ; but how ever there is no Man but hath a Soul, and if will look carefully to that, he need not comple for want of business: where there are fo ma corruptions to mortific, fo many inclinations watch over, fo many temptations (whereof t of drunkenness is not the least) to refile. Graces of God to improve and ftir up, and f mer neglects of all their to lament, fure there of never want sufficient employment; for all th require time and fo Men at their deaths find all those that have all their lives made it their finess to drive away their time, would then allthe World to redeem it. And fure where t is much leifure from worldly affairs, God pects to have the more time thus employe ipiritual exercifes. But it is not likely meaner fort of persons, to whom this book i tended, will be of the number of those that much leifure, and therefore I shall no farther fift on it, only I shall fay this, that what deg of leifure they at any time have, it converns t to employ to the benefit of their Souls, and to bestow it to the ruine of them; as they who fpend it in drinking that of any in the

Preventing preventing of that reproach where reproach. is by the World cast on the that will in this be stricter the

their Neighbours. But in answer to this shall first ask, what is the harm of such proach? Sure it cannot equal the least of the mischiefs drunkenness betrays us to. Nay we will take our Saviour's word, it is a hap

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els. Bloffed faith he, are se when men fall reule you, and fay-all manner of evil against you, for Take, Matth. 5. Lt. And S. Peter tells us. Pet. 4. 14. If ye be reprosthed for the Name of thrift, bappy and ye: and fure to be reproached to obedience to any command of Christis is to reproached for His Name. Secondly, let it remembred that at our Baptism we solemnly nounced the World; and shall we now so far enfider it, as for a few scoffs of it to run out eves on all the temporal evils before mentionand which is much worfe, the wrath of God and Exernal Destruction? But thirdly, if on fear reproach, why do ye do that which will bring reproach upon you from all wife and ood Men, whose opinion alone is to be regard-And it is certain, drinking is the way to ling it on you from all fuch. And to comfort. by felf against that, by thinking thou are still aplauded by the foolish and worst fort of Men, is sif all the mad Men in the World should agree beount themselves the only sober persons, and lothers mad, which yet fure will never make iem the less mad, nor others the less sober. aftly, Consider the heavy doom Christ hath onounced on those that are ashamed of Him, d fo are all those that for tear of reproach fall thrink from their obedience to Him. Matth. 28. Who soever shall be ashamed of me and of my ods in this adulterous and finful Generation, of hall the Son of man be ashamed when he cometh the glory of the Father with the holy Angels. here is none but will at that day defire to be waed by Christ but whoever will not here own own Film, that is, eleave fast to His Commands notwithstanding all the scorns, may, persecutions of the World, shall then certainly be cast off by him. And he that will adventure thus to maintain his credit among a company of Pools and Madmen, deserves well to have it befall him: But as ter all this, it is not sure that even these will despite thee for thy sobilety; it is possible they may seem to do so to fright thee out of it; but if they hearts were searched, it would be found they do even against their wills bear a secret reverence in sober persons, and none fall more often under their scorn and despising, than those that an with them to the same excess of riot; for even he that sticks not to be drunk himself, will yet laugh at another that he sees so.

There is a feventh end the drink and think the drink are too base to own, yet it is too plan it prevails with many; and that is the bare pleasure of the drink; but to these I confess it will not be fit to say much, for he that is come to this lamentable degree of sottishness, is not like to receive benefit by any thing can be said; yet let me tell even this Man, that he of all others liath the most means of discerning he sault; for this being such a ground of drinking as no body will own, he is condemned of himself; yea, and all his fellow drunkards too; for their denying it, is a plain sign they acknowledge it a most abominable thing. And if the were called a prophane person, fleb. 12.61 for selling but his birth right for amels of pottage, and that too when he had the necessity of hunger up

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in him: what name of repreach can be bad mough for him, who fells his health, his reason. his God, his Soul for a Cup of drink, and that when he is to far from needing it, that perhaps he ath already more than be can keep? I shall fay cornere to this done of persons, but let me warn all those that go on in this lin on any of the former grounds; that a little time will bring them even to this which they profess to loath sit being hily feen that those which first were drawn into heisin for the love of the company, at last contime in it for love of the drink. To a reduce the tore Lean think but of one end more, that is that of bargaining. Bargain-Men lay it is necessary for them to ing. wink in this one respect of trading ith their neighbours, bargains being most conmently to be druck up at fuch meetings. But he is a yet a worfe end than all the rest, for the offers we think when Men are in drink we ball the better beable to over-reach them, and this adds the fin of couzenage and defrauding to that of drunkenness on Nove that this is indeed he intent is manifelt, for it it were only the libatch of bargains were aimed at we flould me to take Men with their wits about them. refore the taking them when drink hath ditempered them can be for nothing but to make vantage of them. . Yet this often proves a at folly as well as a fine for he that drinks with another in hope to over-reach him, doth dy times prove the weaker brain'd, and beers drunk first; and then he gives the other

that

On

Slogaliq

that opportunity of cheating him, which he a figned for the cheating of the other. Now this coor drinking is fo far from becoming an exculthat it is a huge heightning of the fin; for if he may not drink intemperately upon any occasion, much less upon so wicked an one as is the cozening and defrauding of our brethrens of the

Degrees of you the unreasonableness of the this sin. Motives, which are ordinar brought in excuse of this sin. I

yet further to tell you, that it is not only the huge degree of drunkenness which makes able neither to go nor fpeak; which is to lookt on as a fin, but all lower degrees, wh do at all work upon the understanding, w ther by dulling it and making it less fit for imployment, or by making it too light and a ant to apiff and ridiculous mirth, or wh worfe, by inflaming Men into rage and f Thefe, or whatever elie, make any change in Man, are to be reckoned in to this fin of de kennels: Nay, further, the drinking beyond natural ends of drinking, that is, beyond derate refreshment, "is a fin, though by frength of a Man's brain it makes not the change in him, and therefore those that are actually drunk, yet can fpend whole days any confiderable part of them in drinking an far from being innocent, that that greater belongs to them which is pronounced, 1/4 3 against those that are mighty to drink though such a Man-may make a shift to prese his wits, yet that wit lerves him to very purpo

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ime with him that is the most fortishly drunk, hat is, to pour down drink.

12. Nay this Man is guilty of a statem sail

rink which is by God's provi- drinkers.

gand relieving of us, is abused and misspent hen it is drunk beyond that measure which tanest of these creatures we enjoy, but the use of them shall one day be accounted for, nd he that drinks longest hath the most of that nilt. But in the second place, this is a walte of at which is much more precious, our time, hich is allowed us by God to work out our Ivacion in and must be strictly reckoned for, nd therefore ought every minute of it to be most inftily husbanded to that end in actions of bod life; but when it is thus laid out, it tends the direct contrary, even the working out our innation. Belides, he that thus drinks, though e escape being drunk himself, he is yet guilty of I the drunkennes that any of his company il under; for he gives them encouragement to ink on by his Example, especially if he be one fany Authority; but if he be one whole commy the rest are fond of, his company is then sertain enfoaring of them; for then they will reater fault that many of these stronger brain the rinkers are guilty of, that is, the fetting them a

as it were a prize at it, and counting it mate of rriumph and victory to fee others fall before them: This is a most horrible wickedness, it the making our felves the Devil's Factors, a thren into evernal milery, by betraying them To grievous a fin; and therefore it may well reckoned as the highest step of this vice of dri ing; as having in it the fin of mischieving oth added to the excess in our selves. And thou it be lookt upon in the World as a matter only jest and merriment to make others drunk, we may foort our felves with their ridiculo behaviour, yet that mirth will have a fad or God to this very fin, Hab. 2. 15, We unto that giveth his neighbour drink, that putteff bottle to him, and makeft him drunk, that thou me look on their nakedness: And fure he buys his dle pastime very dear, that takes it with fuch Woe attending it.

13. I have now gone throu The great mif- the several motives to, and chiefs of this grees of this fin of drunke nels, wherein I have been t more particular, because it

a fin to frangely reigning among us: no Co dition, no Age, or scarce Sex free from it, iffianity, and ruine not only of our own Sou hereafter, but even of all our present advantages and happiness in this life; there being no fi which betrays each lingle committer to mo muchiefs in his understanding, his health, h credity redit, his estate, than this one doth. And we are reason to believe this fin is one of those mmon crying guilts which have long lain eavy upon this Nation, and pulled down those nany sad judgments we have groaned under.

14. Therefore, Christian Rea-

re thee by all that tendernels to for fake it.

d love thou oughtest, to have

から はらい こういん はい

the Honour of God, the Credit of thy Chrian profession, eternal welfare of thine own oul, the prosperity of the Church and Nation, reof thou art a Member | Nay, by that love nich certainly thou half to thy own temporal lfare, to think ladly of what hath been spoken; then judge, whether there be any pleafure this fin which can be any tolerable recomce for all those milchiefs it brings with it. I confident no man in his wits can think there and if there be not, then be ashamed to be w longer that fool, which shall make so wretcha bargain, but begin at this instant a firm da faithful resolution, never once more to guilty of this fwinish fin how often foever on hast heretofore fallen into it, and in the of God betake thee to a strict temperance, ich when thou hast done, thou wilt find thou made not only a gainful but a pleafant exmee; for there is no Man that hath tried both urles, but his own heart will tell him there is mitely more present comfort and pleasure in nety and temperance, than ever all his drunn revellings afforded him.

The difficulties that breaking off the custom of dains so contained that arises partly from our plant beauty from the partly from other partly beauty beauty

Seeming noces by the habit of drinking, have brought fuch falle third upon our felves, that our body

from to require it; and this wants nothing bu fittle patience to overcome. Do but refrain for the hardness ariting only from cuftom, the bre ing off that does the bufinels. If thou fay, it is ry uneafie to do fo confider, whether if thou ha some disease which would certainly kill the if thou didft not for forme little time refrain moderate drinking, thou wouldst not rather bear than die. If thou would not; thou an brutish a fot, that it is in vain to persuade the but if thou hadlt, then consider how unreason bleit is for thee not to do it in this case also: habit of drinking may well pass for a mortal fale, it proves to very often to the body, will most certainly to the Soul; and there ie is a madness to flick at that uneafiness in cure of this, which thou would fubmit to les danger. Set therefore but a resolute pier to endure that little trouble for a fmall time this first difficulty is conquered, for after thou a while refrained, it will be perfectly easie to fo ftill

Sunda Of Temperante in Drinking a 83

that of spending the time, which were of inthose that have made drinking planners,
their trade and business; know
force how to dispose of But the very naming
of this difficulty directs to the cure; get thee
time business, somewhat to employ thy felf in,
which, as I have already showed, will be easily
found by all forts of persons; but those meaner,
he whom I now write, can sure never want it
mady at hand, they being generally such as age
to be maintained, by their labour, and therefore

them I need only give this advice, to be dilito them I need only give this advice, to be dilitor in that business they have, to follow that die as they ought; and they will have little trasion to leek out this way of spending their

here, or with the 'great

tulty, which Letold you arises Persuasions com others, and that is either and representation their persuasions or reprosessions their persuasions or reprosessions. It is very sikely, iff thy eld companions see thee begin to fall off, they will than so thee, to bring thee back to thy old ourse they will urge to thee the unkindness of estaking the company of thy friends, the saddless of renouncing all that mirth and jolhity, which good sellows (as they call them) enjoy, and if thou canst not thus be won, they will bright thee with the reproach of the World; and so ery if they can mock thee out of thy briefy.

the first and the property entire entire seed.

184 mil The Whole Day of Minbau

them.

2 181 The way to overcoment The means difficulty is to forefee it there counted of temperance, thou are ministry smake account then finds meets

there i pechapsarany other) temptations that thou mayest make a right judgment, ther they be worthy to prevail with thee, them before hand, and weigh them, confi whether that falle dindness that is maintain among Men by drinking, be worthy to be a pared with that real and everlashing kindned Weigh the ad ther that fouliff, vain n vantager with a bear any weight with the the hort in it fent jous of a good Confi here, or with those great

Heaven hereaftern Laffly, whether the un reproach of withed Men, the fhame of World be so terrible, as the just seproof of the own Conscience at the present, and that et confusion of face that shall befal all those go on in this fin, at the laft day , weigh all al I fay. I need not fay in the balance of the Creary, but even in the feates of common ! fon, and fure thou wilt be forced to promou that the motives to temperance infinitely weigh these against it. When thou hast thus visedly judged, then fix thy resolution aco ingly; and whenever any of thele tempted come to flagger thee, remember then half merly weighed them, knowest the just value them, and that they are a most unworthy p for those precious advantages thou must give exchang

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lange for them. And therefore hold fast thy lation, and with indignation reject all motito the contrary.

But be fare thou thus of them at their very first Reject the temp-

er, and do not yield in tation at the veleast degree; for if once ry beginning.

givest ground, thou art

the fin will by little and little prevail upon Thus we fee many, who have professed to solved upon great temperance, yet for want is care, have adventured into the company good fellows; when they have been there, have at the first been over-intreated to take p, after that another, till at last they have their rounds as freely as any of them, and that floud of daink drowned all their fober retions. Therefore whoever thou art, that doll ly delite to forlake the fin take care to avoid octations and beginnings of its to which end all be good openly to declare and own thy poses of sobriety; that so thou mayou difmage Men from affaulting thee. But if either in art affamied to own it, or feement to be for; will quickly make use of that shame to believe it dar have mai skerd on solting

If thou be thus wary to The fecurity thee from the first beginthou art then fure never of doing fe. covertaken with this fin i for! like the keeping the out works of a befieged which to long as they are floorly detended,

e is no danger; but if they be either furprion yielded, the City cannot long hold out. The advice therefore of the Wife Man is agreeable to this matter. Ecclof. 19. L. He's despiseth small things, shall perish by little and in But because, as the Pfalmist saith, Pfalm 129 Except the Lord keep the City, the matchman eth but in vain: therefore to this guard of felf add the most carnest prayers to God, t he will also watch over thee, and by the stren of his grace enable thee to refult all temptat ing we fee many, who have part sit or

and adt ni ob nod If reamon, yet for want The efficacy of oof thy heats use these m thefe means if there is no would but thou not bindred by be able to overcome this tove of the how long foever thou half for accultomed tonit; therefor ower of it, never excuse thy felt by the init bility of the task, but rather acquie the fall of thy own heart, that hath still such a los this fing that thou wilt not fet roundly to means of hibduing it. The extension to sales Perhaps the great thee. But is either

That love makes monners of the fin, and Man look to particular custom of it believe it dan- have made to fo much the of miliar, thy bofome acq gerous. tance, that thou art loth t tertain hard thoughts of it, very unwilling art to think that it means thee any hurt therefore art apt to freak peace to thy his frailty, fuch as will not bar thee out of ven l'but deceive not thy felf, for thou m

and 8.00 Tampeneres in Printing. 887

ell fay there is no bleaven, as that drunkenshall hos keep thee thence; I am fure the word of God which tells us there is fuch a of the number of those that thall not inherit a Cora 6, see And again, Gat. 5, 21. Drunnels is reckoned among these works of the , which they that do shall not inherit the gdom of God. And indeed had not these in Texts, yet meer reason would tell us the ne, that that is a place of infinite purity, fuch: flesh and blood, till itte refined and purified, not capable of, as the Apostle tells us, I'Cor. and if as we are meer Men, we are too grossimpure for it, we must fure be more so when have changed our felves into Swine, the well of Bealts, we are then prepared for the firk 5. 13. and that not only fome one or two, at a Legion, a troop and multitude of them. ind of this we daily fee examples, for where hally comes as an harbinger to abundance of tions, each act of dounkerness prepares a Man tronly for another of the same in, but, of oed coult and rage, and all brutile appetites their let loofe, and fo a Man brings himself ther that curfe, which was the faddest David. the how so forestel so any Pfalm 63 28 The ling from ove wickedness to another. If all this be trenough to affright thee out of this drunken nue in this fortish, fenceles tenditione till the nes of Hell rowse thee, and then thou will

by fad experience find, what now thou will a believe. That the end of those shings, as the Apol faith, form. 6. 21. is drawn. God in his infinite many timely awake the hours of all characters. fin that by a timely forthling it; they may fly fr cond part of Temperance, concerning Drinkin which they that do.

gaste of 16 ad. And indeed bid not their

ne, that thet is a place of achinte purity, fich bed at Sullon Di At Yould'Xe die not capable of, as the Anothle tells us, a Cor.

in texts. Yet men real in world :

Temperance in Sleep: the rule of it, & Mischiefs of Sloth; of Recreation

a Legion a troop and that itude of them. TEMPERAN Manual of the measured by the end for when the content of the measured by the end for the content of the conten feed was ordined by God, which was only refreshing and supporting of our frait boo which being of such a Temper that continue bour and toil tires and wearies them out, S comes as a medicino to that wearings, as paires of that cleary, that for the may be ena to fileli dibours anothe duties of Religion, intended to make as more profitable, aon

Sund. 9.0 France inte in Steep, &c. a89 plated with their doing nothing, but that with their doing nothing but that bidly be in the work seems at Alpid ge what appropriate leaping; and let Rule of sit, that which tends to the conord Lambaguere hing and making is more live. and ht for action, and to that
a moderate degree derves belt. If will be
possible to lendown just how many hours is moderate degree, because, as in eating, so eep, some constitutions require more than as: Every Man sown experience mult in this ge for him, but then let him judge the rightly, not could the his floth in the cale; for that full, with designer a higher of the hand of he hand to the him property of the hand to the lacement one of the lacement of the l

A part or god The Whole Day of Man .

Secondly? rate fless fills that full of fink of humonity as did Thirdly, he injured the ly in robbing it are the ki and unfit for their employmen hath defigned them! of all which if hasba the poor Soul mail one day give account. Lafty, be afforts and defines God Linkelf by croffing the very end of His Creation was to leave Cold in all active obedients? that fleeps away his Bre. Hirethly thwarts contradicts that, and when the faith? My born to labour, his practice faith the threst trary, that Man is born to reft. Take needs for of giving thy felf to inimplement feet, is the community of to many fines in one.

Other mif- also very huntful in other reference. chiefs of it is the fire bane of the word efface, wherein the fire perfor first hever theire, a larger that object their fire wife Man, 23. 21. Drowfindfr foull every is mill with that is, the Sotliffel Mail field want con cidthing, hay, indeed it can trace be tall the fluggard fives. Sleep you know it a death, and he that gives himself up to it. doth he fait die before his man. Therefore timely death be to be looke from 25 en him heeds be a thronge fally to entit that our own flots white we dread to much God's band. God's band.

The fourth part of Tempeconcerns Recreations, which Temperance femerimes necessary both to in Recreations and the mind of a Man, tion, her of them being able to en company at a constant roll without formewhat of remainers between; and therefore there is a very we full use of them; but to make it for it will appear to a before the constant. Tirft. We must take care to design to the kind of them be lawful. Carriers to they be such as have nothing to be observed in in them; we that not to is their ate our felves do any thing is dishonourable to God, of injurious to Meghbour, as they do who make protane this backburing Difficurie their Recreation.

If the must take care that we use it with the most take care that we use it with the most take that we use it with the most time upon it, but remember the end of recreation is, to fit us for business, best felt a business to us. Secondly, we not be too vehement and carness in it. not be top vehement and earnest in it, et our hearts too much upon it, for that both ensure us to the using too mitch of aid it will divert and take off our minds our most necessary camployments. Like of boys, who after a play-time, know not to ter themselves to their Books again, we must not set up to our selves any o end of recreations but that la wful one, of given the moderate refreshment.

will tempt thee lo near and cozes in gr

7. As first, we are not to

7: A.

Sports only to pale away our t which we ought to fludy ho of Sports. it is remembred how great a work we have to do, the making our calling and election (ure fecuring our title to Heaven hereafter, and annertain we are what time that be allowed for that purpole; it will appear our time which of all other things we ought sport firmly to improve a And therefore lay away which flies to fast of it fell, and is possible to recover. Let them that can is whole Days and Nights at Cards and Dice. idle Pastimes, consider this, and without ther they ever bestowed a quarter of that towards that great business of their live which all their time was given them, and think what a world reckoning they are in make when they come at last to account for precious treasure of their time. Secondly must not let our coverousness have any the do in our recreations; if we play at any s let the end of our doing it be meetly to se our lelves, not to win money, and to that pole be fure never to play for any confident matter, for it thou do, thou will bring the into two dangers, the one of covetouiness a greedy delire of winning, the other of rag anger at the ill fortune, if thou happe fole; both which will be apt to draw the other fins besides themselves. Coveto will tempt thee to oheat and cozen in ga

and anger to swearing and curling, as common apt to fall into either of thele in thy gaming, mail either take form course to seture thy to play at all a for shough moderate play be felf-not unlawful, vet if it be the occasion in, it is to to thee, and therefore must not entured on For if Christ commands us to by to avoid temperations, that if our very or hands offend us (shat is, prove fnares, us) we must rather part with them, than to part with any of these unnecessary sports, it was the hazard of effending God by them that so plays, lays his Soul to stake, which is great a prize to be plaid away. Belides, he sall the recreation and front he pretends to attand instead of that lets himself to a greater than any of those labours are he was to eafe it. For fure the defires and fears of the coves, the impatience and rage of the angry man more seal pains than any the most laborious k canchela zaun a

The last part of Temperance at of APPAREL, which we again to measure by the agreeness to the ends for which thing should be used. Those especially these three first, biding of nakedness. This the first occasion of Apparel,

Temperance in Apparel.

Apparel defigued for covering of Chame.

ou may read, Gen. 3. 21. and therefore when

when we remember the original of clouds, have folistle reason to be proud of them, that of the contrary we have cause to be humbled afhamed as having loft that innocency which a much greater or nament than any the most g we are likewise engaged to have our Apparel nedett, such as may answer this end of covering t Thame: and therefore all immodelt falhio Apparely which may either argue the wantone of the wearer, or provoke that of the behold are to be avoided to that and an in it is a second to the second to

A fecold end of Ab Fencing from is the fencing the body in cold, thereby to preferve cold

mult likewife oblieve in our cleathing; wear fuch kind of tubies, as may keep us in healths. And this is transgrest, when out of wantsy of being in every phantastick fushion, put our felves in fuch cloathing, as either not defend us from cold, or is forme other fo uneafie that it is rather a hurt than the culous folly, and yet that which People take a pride in their cloaths, are usually as epf.

to A third end of Appa Diffinction cof parfons the diffinguiffing or differen of perions, and that first in the of Sex, fecondly, in respe equalities. First, cloaths are to make different Sex; this hath been observed by all Nati

the habits of Men and Women have always been divers. And God himself expressy provided for at among the Jews by commanding that the Man hould not wear the Apparel of the Woman, not he Woman of the Man. But then secondly, there also a distinction of qualities to be observed in apparel; God hath placed some in a higher contion than others, and in proportion to their contion, it besits their cloathing to be. Gorgeous travel, our Saviour tells us, as for Kings Courts, Like 7-25. Now this end of Apparel should also observed. Men and Women should content anasolives with that fort of cloathing which sees to their Sex and condition, not striving to acced, and equal that of a higher rank, nor yet making it matter of envy, among those of their on estate, vying who shall be sinest; but set you man cloath himself in such sober attire as this his place and calling, and not think himself in paraged, if another of his Neighbours have better than he.

And let all remember that cloaths are sings, which add no true worth to any, and artefore it is an intolerable vanity to fpend any miderable part either of their thoughts, time wealth upon them, or to value themselves are the more for them, or despite their poor others that want them. But it they desire to some themselves, let it be as S. Peter adviset he women of his time it Pet. 3.4. In the hide with of the beart, even the branament of ameek quier pirit. Let them cloath themselves as that is the raiment that will fet them out K 2.

If wely in God's eyes, yea, and in mens too, when nuleis they be fools and idiots, will more value thee for heing good than fine; and fure one plant Coat thou putteft upon a poor Man's back will better become thee, than twenty rich ones that that put upon thine own.

Too much spawing a fault as well as excess. the feveral parts of temperand I shall now in conclusion this general caution, the though in all these particular

have taken notice only of the one fault of exc vet it is possible there may be one on the o hand; Men may deny their bodies that which the necessarily require to their support, and well-b ing. This is, I believe, a fault nor to common the other, yet we fometimes fee fome very n gardly persons, that are guilty of it, that can find in their hearts to borrow fo much from the chells as may fill their bellies, or cloath their bac and that are so intent upon the world, so moili and drudging in it, that they cannot afford the felves that competent time of fleep, or recreation that is necessary. If any that bath read the form part of this Discourse be of this temper, let le not comfert himself, that he is not guilty of the excelles there complained of, and therefore clude hir felf a good Christian, because he is intemper. To for whoever is this covetous a ture, his aultaining thall not be counted him as the vertue of temperance, for it is no love of temperance, but wealth, that makes refrain, and that is to far from being praise, that it is that great his which the Apo

Sund to Of Justice to our Neighbour 19

tellius, 1 Tim. 6. 10. is the root of all evil; fuch a . man's body will one day rife in judgment against him, for defrauding it of its due portion, those noderate refreshments and comforts which Gods of offering the children to Molech, Leville hey offered but their children, but this covetous rch facrifices himfelf to his God Mammon he often destroys his health, his life, yea, mally his Soul too, to save his Purse. I have

now done with the fecond head of duty, that to

word Soberly

SUNDAY X.

of Duties to our Neighbour. Of Jufice, Negative, Politive. Of the fins of Murther, of the hainoufness of it. the punishments of it, and the strange discoveries thereof. Of Maiming, &c.

t. L. Come now to the third part of Duties, those Duty to our B Oolli Rio which lare with , a to the Righteournes J. by which is meant not only te Justice, but all kind of Charity also, forthat ? that is now by the law of Christ become a del to our neighbour, and it is a piece of unrights outness to defraud him of it. I shall therefore build all the particular duties we owe to ou Neighbour, on those two general ones, Justi and Charity, which or nevolide out Builded

2.d I begin with JUSTIC Tuffice. whereof there are two parts, the o Negative, the other Positive: 1 negative Justice is to do no wrong, or injury any. The politive Justice is to do right to that is to yield them whatfoever appertains is due unto them. I shall first for

Neg4 of the Negative Justice, the not in tive. ring or wronging any. Now becar

a Man is capable of receiving wrong feveral respects: this first part of Justice exter it felf into several branches, unswerable to the capacities of injury. A man may be injured ther in his Soul, his Body, his Possessions, Credit; and therefore this duty of Negative Rice lays a restraint on us in every of the That we do no wrong to any Man in respect ther of his Soul, his Body, his Possessions, or Credit.

3. First, This juffice ries us to do hurt to his Soul; and here my first wo must be to examine what harm it is the Soul. the Soul can receive ; it is, we know, invilible substance, which we cannot reach wo our eye, much less with our swords and weapo yet for all that it is capable of being burt a wounded pand that even to death him stall funce, but all kind of Chairy allo, to

4. Not

Sund to Of Justice to our Neighbour, 997

Now the Soul may be confidered either in a natural or spiri- In the natural mal fense; in the natural it ligni- ral fense. ies that which we usually call the nind of a Man, and this we all know, may be founded with grief or fadnels, as Solomon faith. rov. 15. 13. By forrow of heart the spirit is broken. herefore whoever doth caullelly afflict or grieve : neighbour, he transgresseth this part of Juice, and hurts and wrongs his Soul. This fort injury malicious and spiteful Men are very ten guilty of, they will do things by which emielves reap no good, nay often much harm, ly that they may vex and grieve another; this a most savage, inhumane humour, thus to take easure in the sadness and afflictions of others; whoever harbours it in his heart, may truly faid to be possest with the Devil, for it is the ture only of those accurred spirits to delight inmileries of Men , and till that be cast out, y are fit only to dwell, as the possest person Mark 5. 2. among graves and tombs, where : re are none capable of receiving affliction by

s. But the Soul may be consideralso in the spritual lense, and so the spritual lense, and so the spritual lense, and so the spritual, lighter than must live eternally, either blis or woe in another world. And the Soul is understood is capable of two forts of harman substitutions, that of punishment, the latter whereof is cartainly the contact of the former; and therefore though and the inflicter of punishment, yet since it

W W DO

K 4

is but the effect of fin, we may justly reckon, the he that draws a man to fin, is likewile the betray er of him to punishment, as he that gives a man mortal wound, is the cause of his death? therefore under the evil of tin both are contained, so that need speak only of that.

jury.

6. And fure there cannot Drawing to fin a higher fort of wrong the the greatest in- the bringing this great evil a on the Soul. Sin is the dife. and wound of the Soul, as b

ing the direct contrary to Grace; which is t health and loundness of it; now this wound give to every foul, whom we do by any mea

whatsoever draw into fin.

7. The ways of doing that Direct means divers, I shall mention some of the 101 them, whereof though forme tend to the fame end. Of the more direct of there is, first, the commanding of fin, that when a person that hath power over anot lawful; an example of this we have in Ma chadnezzar's commanding the worthip of guiden Image, Dan 3. 4 and his copy is imi ted by any Parent or Malter, who hall read of his child or fervant to do any unlawful Secondly, there is counfelling of firm, wh men advile and perfuade others to any wick neis : Thus Job's Wife counselled her Husb to curle God, 966 21 70 And Adhieophel adv Abfalom to go in to his Pather's Concubit 2 Sam, 16, 21. Thirdly, there is enticing alluring

mon a

alluring to fin, by ferting before Men the plea-fines or profits they shall reap by it. Of this for of enticement Solomon gives warning. Provi noty if they fary comerwish savolet as lay wait for blood, let surbuck privily for the indecent without is confection And Verles 19. You may fee what is he bait, by which they leek to allive them . We bufes with spoil. Cast in the lot among us, let us all war burfe. Fourthly there is alliftance in fin. that is when Men aid and help others either in continuing or acting a find to Thus Joynalah helpt mopletting the tavilhing of his biften ... Son aga All thele are direct means of being ethis great evil of fin upon our brethren?

8. There are also others, which aside ide hough they feem more indirect, b brende las first, example in fid, he chat lets ersanill pattern, does his part to make them mitate it and too often it both that effect; there ting generally nothing more forcible to bring the interang finial practices then the feeing is and by orhers as might be inflanced in many s towhich there is no other tempration, but their being on tashion or Secondly, therede in-tour agement in fin, when either by approving melibratical by not she wing, a dillike, twe give others confidence to go on in their wickedness any finful act of protectes, for by that we do note the confirmation in his evil, but endanger the K &

pleaded for Laftly, the bringing up any reprosupon strict and Christian living, as those do whave the ways of God in decision: this is a me to affeight Men from the practice of duty, whethey see it will bring them to be formed and spiled; this is worse than all the former, not of in respect of the Man who is guildy of it, (as in an evidence of the great profanences of his heart) but also in regard of others, it having more general ill effect than any of the former have; it being the betraying Men, not us to some single acts of disbledience to Christian all these means we may draw on our selves great guilt of injuring and wounding the Soul our brethren.

Men sadly to can for me to inflance in all sides whom they several fins, in which have thus input usual for Men to entred; others; as dentikemes, cleanness, robellions and

for his own particular, to confident fadly a michiefs of this kind he hath donoito any all, or any of these means, and to preight the greatness of the injury. Mentire appears of their innocency towards their interest and they have done wrong to no Manubut most injurious persons: perhaps they have that they have done from perhaps they have that med his body, nor stoln his goods, but the body is but the case and coverest the Manual coverest the coverest the manual coverest the coveres

Sund. 10.0f Justice to our Neighbour. 203

he goods fome appurtenances to that, this the oul is the Man, and that they can wound and erce without remorfe, and yet with the adulfis but glory of their friendly behaviour to ofe whom they thus betray to eternal ruine: d whomfoever thou haft drawn to any fin thou all done thy part to ascertain to those endless mes. And then think with the felf how bale treachery this is thou wouldft call him a acherous Villain, that should, while he prends to embrace a Man lecretly stab him : but > more value than the body: and Hell worfe in death. And remember vet farther, that ides the cruelty of it to thy poor brother, it is to most dangerous to thy felt, it being that aaft which Christ hath pronounced a woe attb. 18.7. and Verle 6: he tells us that, wheever Modfend (that is draw into fin,) any of thefe the does, it were better for him that a militone were used about his neck, and that he were drowned in depth of the Sea. Thou mayeft plunge thy poor other into perdition, but as it is with wreftlers. that gives another a fall, commonly falls with. to thou are like to bear him company to there. to. Let therefore thy own and danger beget in thee a sense of Hearrily to greatness of this fin, this hor- e beninit in, piece of abjustice to the precisation doul of thy neighbour. Berhink the felf fefly to whom thou that been thus cruelly on should aftenuced to drinking advisor

rebellion

204 wood he Whole Duty of Man. 1011

rebellion alfured to luft, filtred up to rage, whom then haft affifted or incouraged in any ill course or discouraged and disheartned by thy prophasticoffings at piety in general, or at any confeir mable strict walking of his in particular, and the draw up a bill of Indictment; accuse and condemn thy felf as a Colo, a murderer of thy buther, heartily and deeply bewail all thy guilts this kind, and resolve never once more to be flumbling block, as S. Paul calls it, Rom. 14. thy brother's way.

But this is not all, the Budeavour must be some fruits of this ceps so repair it. tance brought forth: now in

fins of injuffice, reflicution is necessary fruit of repentance, and so it is he thou halt committed an act (perhaps many) high injustice to the Soul of thy brother; at haft robbed it of its innocency, of its title Heaven; thou must now endeavour to reflore this to it again, by being more earnest and inc fixious to win him to repentance, than ever the wert to draw him to fin : use now as much are convince him of the danger, as ever thou di to datter him with the pleasures of his vice; i word, countermine thy felfilly using sall a methods and means to recover him, thet didft to deftroy him, and be more diligent a zealous in it; for his necessary thou shoulde both in regard of him and thy felf. First, in spect of him, because there is in Man's nature much a greater promptnels and readinels to than to good, that there will need much in mains and diligence to inftil the one into h molecular

that the other belides, the man is supposed to he already accustomed to the contrary, which will add much to the difficulty of the work. Then in respect of thy felf, if thou be a true penitent, thou wile thinkshy fell obliged, as S. Pant aid, To labour more abundantly, and wife beg Atamed, that when then are trading for God, bringing sele a Soul to Him, thou frouldit not purfue it with more earnestness than while thou wert an seent of Savan's; befides, the remembrance that nou wert a means of bringing this poor Soul into ger him our of it. So much for the first part negative Justice in respect of the Souls of our there is another negrees

The federal concerns bodies and to thefe also Negative Juffice is justice binds these to do- to the body. wrong inor violence. the body The respect of the me may be leveral degrees, life. highest of them is killing,

king away the life; this is forbid in the very ter of the fixth Commandment; Then Shalt do in Lanow opt benchmin

Muider may be com nee; when a man either by being Guilty of word, or any other Infitti- Wierder ent takes away anothers life,

mediately and directly, or it may be done feday and treacheroully as Dievis murdered with his own Sword; but with the old of the Children of About 1 & Same 12

And Texebel Naboth by a falle accusati this fin of murther by poylon, falle witness, fome such concealed ways. The former is comonly the effect of a sudden rage, the latter h leveral originals; fometimes it proceeds for fome old malice fixt, in the heart towards. perion; lometimes from fome coverous on bitious delires; fuch an one funds in a: M way, to his profit or preferment, and there he must be removed; and sometimes again to cover shame, as in the cash of Strame that must be sheer that their sheer sheer lines that they may not tray their hithings. But be fides sheer more rect ways of killing, there is another, and is, when by our perfusions and entirements draws Man todo that which rends to the the ning of his life, and is apparent souds for that makes his neighbour drunk affray drunkenness the Man comes to any mortal which he would have escaped if he had bee ber, he that made him drunk is not clear of death, or if he die not by any fuch fudden dents verat dunking cath him into a difestor that difease kill him, I know not how he drew him to that excels can acquit himfelf of murder in the eyes of God though humane to touch him not. I with those who make is the business to draw in cultomers to that trades bauchery, would consider it. There is yet ther way of bringing this guilt upon our fa and that is by inciting and farring upother produces it; and he that lets two perions at

ce or foring them already for blows the coals, murder entire, he pertainly hath his fhare in the ilt: which is a confideration that ought to atthe all from having any thing to do in the indling or increasing of contention. Ada Now for the hainouthets garanile only ei his his of Murther, I suppole - The hairoufne can be ignorant that it is nels of the fin. the deepet die a most loud the deepelt die a most loud kind;) that ever was committed Abel's od crieth from the earth, as God tells Cain, m, 4. 10. Yea, the guilt of this fin is fuchrit leavesa flain even upon the Land where it committed, fuch as is not to be washed out, by the blood of the Murtherer; as appears at 19:12 130 The Land cannot be purged of od, but by the blood of him that fhed it; and refore though in other cales the flying to the for feerred a Man, yet in this of wilful murno fuch refuge was allowed; but fuch a one to be taken even thence, and delivered up Juffice, Exed. 11. 14 Thon (halt take bim from Alter that the me die And it is you farther ... Scripture mentions, as given to Noch after flood were both in relation to this fin; that iot exting blood; Genig & being & cerembto beget in Men a greater hortor of this fin murther, and to intended for the preventing it. The other was for the punishment of it, m. 9.6. Helphon fleedderbi Adam's blood, by man sis added tir the next words. For in the image ,

of God made be man I where you fee that this is not only an injury to our brother, but eve the highest contempt and despite towards Go himsels, for it is the defacing of his image, which he hath flamped upon Man. Nay, yet forther, is the usurping of God's proper Right and A thority. For it is God alone, that hath right difpole of the life of Man twas he alone th gave it, and it is he alone that hath power take it away but he that murders a man, do as it were; wrest this power out of God's har which is the highest pitch of pebellious profit el. 4. ro. Yea, tue guilt of this his indistr rigitie nit set bak. pron the Land where it The great year of likewife is the punishmen niffment: at- we'lee'd frequently wery gre tending it sel tom and remarkable even fin t has a bort sail world, (belides those modifie ful effects of it in the next) blood nationly of but it etles for vengeance, and the great God recompenses he stiles himself, will not fail hear it wery many examples the Scripture g us of this, Abab and Jambel, that murth innocene Wabath, for greediness of his Viney wiere themselves dain, and the Dogs lidked it blood in the place where they had their his flow his brother Ammon, after he had commit that fin, fell into another, that of rebellion gainst his King and Father, and in it miles perilhed Rachub and Beensh, that flew Holesh, were themselves put so death, and t

by the very perion shey shought so endeanly Many more inflances might be given of this

the Sacred Story, and many also out of Hume, there having been no age but hath yielded thirdes of examples of this kind, fo that ey man may furnish himself out of the objerions of his own time! and to an another

6. And it is worth our notice. at ftrange and even miraculous The ftrange cans it hath often pleafed God to Wifeoveries for the discovery of this sin; of it.

very brute creatures have often state

en made inferuments of it; may, often the exhe horror of a Man's own Conscience hath de him berray himfelf; fo that it is not any eness a Man uses in the acting of this fin, that feeure him from the vengeance of it, for he never faut out his own conscience, that will hight of him be privy to the fact, and that veoften proves the means of discovering it to the M, or if it should not do that, yet it will fure revenge on him, it will be fuch a Hell within n as will be worse than death . This we have in many, who after the commission of this sin e never been able to enjoy a minutes reft, but to had affer intolerable anguish of mind, that have chosen to be their own murderers rathat live in it! Their are the usual effects of fin even in this world but those in another are more dreadful, where furely the highest deof torment belong to this high pirch of hodnes: for if a sour Saviour tells us, Mare. Hell fire be the portion of him that shall cill Ma brother fool, whir degree of those things can we think proportionable to this to uch greater an injury as some yeared some Hant 17. The

We must watch all this ought to posses diligently a- with the greatest horro gainfo all apo 1110 and abomination of this fin. watchful of our felves,

we never fall into it, and that end to prevent all those occasions w may infensibly draw us into this Pit. I ment ed at first feveral things which are wont to originals of it, and at those we must begin, it will furely guard our felves. If therefore wilt be fure never to kill a man in thy rage, be never to be in that rage, for if thou permittelt felf to that, thou canft have no fecurity age the other, anger being a madness that suffer has once policitus. Therefore when thou in thy felt begin to be inflamed, think beti whithenthis may lead thee, if thou lettelt le to it, and immediately put the bridle upon head-strong passions so again, if thou wil fure the maline shall not draw thee to it, he nevento harbone one malicious thought in hearts for if it once feetle there, it will as tuch Afrength, that within a while thou wi perfectly under the power of it, so that it is lead thee even to this horrible fin at its p fure, be therefore careful at the very first proach of this treacherous guest, to thut doors against it, never so let it enter thy m fo alfo if show wilt be fure thy povetoutitely ambigion, thy fult, or any other finful d thall not betray thee to its be fure thou no

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mit any of them to bear any fway with thee, if they get the dominion, as they will foon if they be once entertained in the heart, will be past thy controll, and hurry thee this, or any other fin, that may ferve their In like manner, if thou wouldft not be lty of any of the mortal effects of thy Neighur's drunkenness, be sure not to entice him to nor accompany him at it, and to that purle do not allow thy felf in the same practice, if thou do, thou wilt be labouring to get mpany at it. Laftly, if thou wilt not be guilthe murder committed by another, take thou never give any incouragement to it, or tribute any thing to that hatred, or contenn, that may be the cause of it. For when hast either kindled or blowed the fire, t knowest thou whom it may consume? ng alway as much Water as thou canft to nch, but never bring one drop of Oil to enife the Flame. The like may be faid of all occasions of this fin not here mentioned; this careful preferving our felves from thefe, the only fure way to keep us from this fin: refore as even thou wouldst keep thy felf inint from the great offence, guard thee warily hall fuch in lets, those stops and approaches ards at myorns

greatest, yet it is not the only Maining a greatest, yet it is not the only Maining a my than may be done to the great injury. If of our neighbour; there which are also of a very high nature; next in degree to this is maining him, depriving

priving him of any member, or at least of the of it, and this is a very great wrong and misch to him, as we may differn by the judgment God himself in the case of the bond servant, fhould by his Mafter's means lole a mem Exed. 21. 26. the freedom of his whole life thought but a reasonable recompence for it. Shall let him go free, faith the Text, for his nay, though it were a less confitterable part, were but a tooth, which of all others may be with the leaft damage, yet the fame amends to be made him, Verle 27.

But we need no other w That which of measuring this injury, than every man indement of every man in his o dreads for case; how much does every n himfelf. Dan dread the loss of a limb? So if he be by any accident or diff

in danger of its he thinks no pains or coft much to preferve it. And then how great an justice, how contrary to that great fule of a as we would be done to, is it for a Man to dot to another, which he fo unwillingly fuffers h only fare way to keep us from this shist

But if the perion be poor, Will the Tet morfe if that must labour for his living the man be injury is yet greater, it is fuch may in effect amount to the poor. mer fin of murder; for as the

man lays, Ecclus 14/21. The poor man's bread is life, and herhat deprives him thereof is a blood fl der. And therefore he that deprives him of means of getting his bread, by difabling him labour, is furely no less guilty. In the Law less priving

mitted to every man that had fuftained fuch image by his neighbour, to require the Magic te to inflict the like on him, eye for eye, roofh woork as it is Band 21 241

perhaps very long forque denot bnA elon

de revenge be not now al- Necessity of me med to us Christians. yet living what farish eit is the part of every one of faction me can.

ho hath done this injury, to on wide yahr for s

e what latisfaction his in his power; 'tis me he cannot reftore a limb again (which by way should make Men wary how they do brepair) but yet he may fatisfie for some of the effects of that loss. If that have brought the an to want and penury, he may, nay he must. ort him, yea, though it be by his own extraor pary labour : for if it be aduty of us all to be es to the blind, and feet to the lame, as Job felves have made blind and lame. Theree wheever hath done this injury to any of his oor Brethren, let him know he is bound to do lithat is possible towards the repairing of it; if do not every new fuffering that the poor man's ants bring upon him becomes a new charge and eculation against him, at the tribunal of the just

There are yet other degrees injury to the body of our Wounds and ghbout & I shall mention only fripes injuo more, Wounds and Stripes; ries alfo. Man may wound another,

which

which though is finally cause loss neither of nor limb, is yet an endangering of both the like may be faid of stripes; both of w however are very painful at the present, perhaps very long after; and pain, of all tem ral evils, is to be accounted the greatest, for is not only an evil in it felf, but it is fuch and that permits us not, whileft we are under it enjoy any other good: a Man in pain havin tafte of any the greatuft delights: If any despite these, as light injuries, let him again himself, how he would like it, to have his body fallst or bruiled, and put to pais u thole painful means of cure, which are m times necessary in such cases? I presume the no Man would willingly undergo this from ther, and why then shouldest thou offerin him very though at be by his own externid

ed or le en to valles of he truth is this for This cruelty to cruelty to others is the effe others the ef- 1 a great pride and haught fect of pride of heart we look upon of and to viscos in with fuch contempt, that they must bear blows from us, when in mean time we are fortender of our felves. we cannot hear the least word of disparagen but we are all on a flame. The provocation thele injuries are commonly fo flight, that not this inward pride dispose us to fuch an grinels of humour, that we take fire at thing, it were impossible we should be m by them. Nay, fome are advanced to fue wantonnels of cruelty, that without any danive

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tion at all, in coel blood, as they fay, they thus wrong their poor brethren, and make it for their pathine and recreation to cause pain thers. Thus some tyrannous humours take a pleasure in tormenting those under their er, that they are glad when they can but a pretence to punish them, and then do it tout all moderation. and others will fet together by the ears, only that they may the [bore of feeling the footile; like the old he, that made it one of their publick foorts Men kill one another; and fure we have as Christianity as they, if we can take delight

di fpectacles.

This favageness and cruelty of mind is so coming the nature of a Man, that he is not sed to use it even to his Beast; how intoleis it then towards those, that are of the same te, and which is more, are heirs of the same al hopes with us. They that shall thus transagainst their neighbours in any of the foreparticulars, or whatever elfe is hurtful to edy, are unjust persons, want even this lowest furfice, the negative to their neighbours in of their bodies.

Neither can any Man excuse himself by g what he has done was only in return of injury offered him by the other; for supit be fo, that he have indeed received forme cerable wrong, yet cannot he be his own by being thine enemy, become thy vaffal, ave, to do with him what thou lift; thou mover the more right of dominion over him, bécause

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because he hath done thee wrong; and therefit thou hadft no power over his body before, certain thou half none now, and therefore thou not only uncharitable (which yet ware in enough to darm thee) but unjust in every act of lence thou dost to him, way this injustice along higher, even to God himself, who hath refer vengeance as his own peculiar right, Vengeance wine, I will repay, faith the Lord, Ram. 12, and then he that will act revenge for himself, who does he, but incroach upon this special rights prerogative of God, snatch the sword, as it wout of his hand, as it he knew better how to will act the story and contempt the Divine Majesty.

coming the nature of a Man, that he is not sed to ident elect robie Beath; how intole is a then towards those, that are of the same

ne, and which is more and our of the tame

Of Inflice about the Possessions of Neighbour; against injuring him concerning his Wife, bu Goods. Of pression, Thest, Of paying of Delts,

He third parties from the Policies of Sect.

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the Tenth Commandment, the end of which is to ridle all coverous appetites and defires towards the possessions of our neighbour. There we find a knowed up, not only his house, servants and earlies which may all pass under the one general same of his goods or riches, but particularly his wife, as a principal part of his possessions, and therefore when we consider this duty of negative lastice, in respect of the possessions of our neighbour, we must apply it to both, his Wife as well a his Goods. It we more than the goods of the possessions of our neighbour, we must apply it to both, his Wife as well a his Goods.

that every Man hath in his Wife is to His Wife.

that every husband hath to have this right of his incided, shows that it is sufficiently understood in the World, and therefore none that does this injury to another, can be ignorant of the greatness of it. The corrupting of a Man's Wife, enting her to a strange bed, is by all acknowledged to be the worst fort of Thest, infinitely beyond that of the Goods.

heap of the greatest injustices. The enticing a teacher, some towards the mans wife the Woman, and some towards the greatest injustice.

Man: Towards the Woman stice.

tible; it is that injustice to her Soul, which was afore mentioned as the highest of all others, if the robbing her of her inno-

oncy, and fetting her in a To the Woman.

ness (no less than lust and perjury together) from which it is probable she may never return, and then it proves the damning of her eternally. No it is in respect of this World the robbing her her credit making her abhorred and despited, as her very name a reproach among all Men; and besides, it is the depriving her of all that happeness of life, which arises from the mutual kind ness and affection that is between Man and Willinstead whereof this brings in a loathing an abhorring of each other, from whence flow mutitudes of mischiefs, roo many to rehearse, in a which the Man hath his share also.

To the him many and high injustices; for it man, first the robbing him of that, which all other things he accounts most re-

notice all other things he accounts moft a cious, the love and faithfulness of his Wife, a that also wherein he hath such an incommu cable right, that himself cannot, if he wou make it over to any other; and therefore fure cannot without the utmost injustice be torn fit him by any. Nor is this all, but it is farther ingulfing him (if ever he come to difcern it) that most tormenting passion of jealousie, while is of all others the most painful, and which o puts Men apon the most desperate attempts, being, as Solomon fays, Prov. 6. 34. The rage of man. It is yet farther, the bringing upon all that forn and contempt which by the unit measures of the World fall on them, which so abused, and which is by many esteemed the most insufferable part of the wrong; and thou it be true, that it is very unjust the should fa

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nder reproach, only, because he is injured, yet miels the World could be new moulded, it will retainly be his lot, and therefore it adds much the injury. Again, this may indeed be a robry in the usual sense of the word, for perhaps may be the thrusting in the child of the Adul mer into his Family, to share both in the mainmance and portions of his own Children; and his is an arrand theft; first, in respect of the man, no furely intends not the providing for another m's child; and then in respect of the children, tho are by that means defrauded of fo much as hat goes away with. And therefore wholeover th this circumstance of the fin to repent of mot do it effectually, without restoring to the amily, as much as he hath by this means robb'd

5. All this put together will be make this the greatest and oft provoking injury that can done to a Man, and (which

The most in

Ightens it yet more) it is that, for which a lan can never make reparations; for unless it in the circumstance before mentioned, there no part of this sin, wherein that can be done, this purpose it is observeable in the Jewish aw, that the Thief was appointed to restore unfold, and that freed him; but the Adulterer ving no possibility of making any restruction, as satisfaction, he must pay his life for his ofnee; Lev. 20. 10. And though, now adays, unterers speed better, live many days to rew their guilt, and perhaps to laugh at those, hom they have thus injured; yet let them be assured.

affired, there must one day be a sad reckoning and that whether they repent or not; If h God's Grace they do come to Repentance, the will then find this to be no cheap fin, many an guifhes of Soul, terrors and perplexities of Conscience, groans and tears it must cost them; and indeed were a man's whole life spent in these pe nitential exercises, 'twere little enough to wine off the guilt of any one fingle act of this kind what overwhelming forrows then are requific for fuch a trade of this fin, as too many drive Certainly it is so great a task, that it is highly necessary for all that are so concerned, to set to it immediately, left they want time to go through with it; for let no Man flatter himself, that the guilt of a course and habit of such a fin can washt away with a single act of Repentance no, he must proportion the Repentance to the fault, and as one hath been a habit and course, must the other also. And then how strange madness is it for Men to run into this sin, (an that with fuch painful pursuits, as many do which he knows must at the best hand, that Supposing he do repent of it, cost him thus dear But then if he do not repent, infinitely deare it loses him all his title to Heaven, that place purity, and gives him his portion in the lake fire, where the burnings of his lust shall end those everlasting burnings; For how closely ever he hath acted this fin, be it so that he m have faid with the Adulterer in Job 25. 15. eye seeth me, yet 'tis sure he could not in s greatest obscurity shelter himself from Go fight, with whom the darkness is no darkn

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Pfalm 139.12. And he it is, who hath expressly threatned to judge this fort of offenders, Heb. 13. Adulterers God will judge. God grant that all that live in this foul guilt, may to seasonably, and so throughly judge themselves, that they may prevent that severe and dreadful judgment of His.

6. The fecond thing to which his Negative Justice to our Neigh-

coods, under which general word is contained there several forts of things, as House, Land; cattle, Money, and the like, in which he hath right and property; these we are by the rule this Justice to suffer him to enjoy without thing, either to work him damage in any of m, or to get any of them to our selves: I ake a difference between these two, because the may be two several grounds or motives of the injustice; the one malice, the other coveraginess.

The malicious Man desires to malicious has Neighbour's mischief, Malicious hough he get nothing by it him-injustice.

make haveck and spoil of the goods of one, whom they bear a grudge, though they never sign to get any thing to themselves by it, but the pleasure of doing a spight to the other. It is a most helish humour, directly answerte to that of the Devil, who bestows all his he and industry, not to bring in any good to mielf, but only to ruine and undo others; and we contrary it is to all rules of Justice, you may

may see by the Precept given by God to the Jews concerning the goods of an enemy; where they were to far from being allowed a liberty of spoil and destruction, that they are express bound to prevent it, Exod. 23. 4, 5. If thou men thine enemy's Oxe, or his Als going aftray, then Shalt furely bring it back to him again: If thou for the Ass of him that hateth thee lying under his but den, and wouldst forbear to belp him, thou she firely help with him : Where you fee it is a de we owe to our very enemies, to prevent that la and damage, which by any accident he is in da ger of: and that even with some labour, an pains to our felves. How horrible an injust is it then purposely to bring that loss and o mage on him? Whoever is guilty of this, him never excuse himself by saying, he hatha enriche himfelf by the spoil of his neighbour, the he hath nothing of it cleaves to his finger for this malicious injustice is no less a fault than coverous one; nay, I suppose in respect of principle and cause, from which it flows, it m be greater, this hatred of another being work than the immoderate dove of our felves ; wh ever hath thus mischieft his Neighbour, he is much bound to repair the injury, to make fi faction for the lois, as if he had enriched him by it. i de saylor nec 1 Ct

General the coverous defrauder there injuffice of judge his fin light, because there on book another, that in some one respons the leases; certainly it does in this one, it

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e that is unjust for greediness of gain, is like to nultiply more acts of this fin, than he that is fo nt of malice; for it is impossible any Man should have to many objects of his malice, as he may lave of his coverousness; there is no Man at so general a defiance with all Mankind that he hates very body; but the covetous Man hath as many objects of his vice, as there be things in the World he counts valuable. But I shall not longer and upon this comparison, 'tis sure they are both reat and crying fins, and that is ground enough abhorring each: let us descend now to the femal branches of this fort of covetous injustice; to true they may all bear the name of Robbeor Theft, for in effect they are all so, yet for ethod fake it will not be amis to distinguish m into these three; Oppression, Thest, and eceie.

By Oppression, I mean that oppression.

thers, and owning and avowing the doing for the doing of this there are several instrutents; as first, that of power, by which many sations and Princes have been turned out of their rights, and many private Men out of their lates: Sometimes again, Law is made the intument of it; he that covets his Neighbours ands or Goods, pretends a claim to them, and ten by corrupting of Justice, by Bribes and lifts, or else over ruling it by greatness and autority, gets Judgment on his side; this is a high pression, and of the worst fort, thus to make blaw, which was intended for the protection.

L 4 and defence of men's Rights, to be the means of overthrowing them; and it is a very hear guilt, that lies both on him that procures, an on him that pronounces such a tentence, ye and on the Lawyer too, that pleads fuch a can for by fo doing, he affifts in the oppreffer Sometimes again, the very necessities of the o pressed are the means of his oppression; thus is in the case of Extortion, and griping Usur a Man is in extreme want of Money, and the gives opportunity to the Extortioner to win unconscionably from him, to which the poor ma is forced to yield, to supply his present wan And thus also it is often with exacting Lan lords, who, when their poor Tenants know a how to provide themselves elsewhere, rack a skrew them beyond the worth of the thin All these, and many the like, are but several wa of acting this one an of Oppression, which b comes yet the more hainous, by how much t more helpless the person is that is thus oppress therefore the oppression of the Widow and I therless, is in Scripture mentioned as the heigh of this fin.

God's venge-

to. It is indeed a most crys guilt, and that against w ance against God hath threatned His he vengeance, as we read in div Texts of Scripture; thus it

Ezek. 18. 12. He that hath oppreffed the poor, hath spoiled by violence, he shall surely dye blood shall be upon him; and the same sentence repeated against him. verse 18. Indeed G hath so peculiarly taken upon him the protect

of the poor and oppressed, that he is engaged as were in honour to be their avenger, and heordingly, Pfalm 12. we fee God follownly declare is refolution of appearing for them, Verte 1 Porthe oppression of the poor, for the sighing of the wedy, now will I wrife, faith the Lord, I will fet Somon is excellent, Prov. 22. 22. Rob not the con because he is poor; neither oppress the afflicted the gate, for the Lord will plead their saufe, and Ill poil the foul of those that poiled them; they are the in the end to have little joy of the booty it lings themin, when it thus engages God against with the uppus of his Com

Tr. The fecond fort of this injustice. Theft; and of that also there are two Theft! nds, the one the with holding what it debbour what is already in his possession? 11). Of the first fort is the to garge are to repaying of debts, whether Not paying what ch as werhave borrowed, we begrow and greater charge, and unilovatwo rob ed as hill y promite are become tour debth for they are altoudge routing theorean lay either of thefer ins to them, and therefore the with holding either of them is we heft; a keeping from my shour that which is his; yet the former of m is rather the more injurious, for by that ke from him that which he once actually had hit Money, or whatever elfe) and lov make worle than I found him da This is a very at cand every common injustice. Men can w adays with as great confidence deny him Lis that

that asks a debt, as they do him that asks in

alms; nay, many times 'tis made matter quarrel for a Man to demand his own : belid the many attendances the Creditor is put to purfuit of it, are a yet farther injury to him wasting his time, and taking him off fro other business, and so he is made a loser th way too. This is so great injustice, that I not how a Man can look upon any thing he pe felles as his own right, whileft he thus den another his. It is the duty of every man in de rather to strip himself of all, and cast himself gain naked upon God's providence, than the to feather his nest with the spoils of his Neigh And furely it would prove the mo thriving course, not only in respect of the bl fing, which may be expected upon justice, con pared with the curse that attends the contrar but even in worldly prudence alid , for het defers paying of debts, will at last be forc'dit in by Laws and that upon much worle ten than he might have done it voluntarily, with greater charge, and with fuch a los of his cred that vafterward in his greatest secossitios he w nor know where to borrow Busthe funding fee a Manito fecure bimielf from the guit this injuffice, is never to borrow more than knows he hath means to repay, unless it be and, who knowing his disability, is willing mithe hazard. Otherwise he commits this h at the very time of borrowing; for he takes the from his Weighbour upon promife of pays which he knows he is never likely to restore ! him, which is a flat robbery as drive agabs we The 25.42

The same justice which ties what we are to pay their own debts, ties what we are to every surety to pay those bound for.

will not: for by being bound, he hath made is own debt, and must in all justice answer it the Creditor, who, it's presumed, was drawn and on considence of his security, and there is directly cheated and betrayed by him, if he him not satisfied. If it be thought hard, a Man should pay for that which he never lived benefit by; I shall yield it, so far as to just matter of wariness to every Man how he are into such engagements, but it can never made an excuse for the breaking them.

As for the other fort of debt, by which is brought upon a What we have. In by his own voluntary pro-

mile, that also cannot without reat injustice be with holden; for it is now the man's right, and then 'tis no matter, by what the sit came to be so. Therefore we see David makes it part of the description of a just Man, than 15. 4. that he keeps his promises, yea, much they mere made to his own disadvantage: and surely, he is never unfit to ascend to that ally Hill, there spoken of, either as that significant punctually observe this part of Justice. In this fort of debt may be reduced the wages of the Servant, the hire of the Labourer; and the sinh-holding of these is a great sin, and the combaints of these that are thus injured, ascend up.

labourers which have reaped down jour fields, whis of you kept back by fraud, crieth, and the criethem that have reaped, are entred into the ear of Lord of Sabaoth. Dent. 24. 14. 15. We find strict command in this matter, Thou shalt nat press a hired servant that is poor and needy, and day thou shalt give him his hire neither shall the sego down upon it, for he is poor, and setteth his be upon it, lest he cry against thee to the Lord, as he sin unto thee. This is one of those loud claurous sins which will not cease crying, till it is down God's vengeance; and therefore, thou thou hast no justice to thy poor brother, yet he at least so much mercy to thy self, as not to a down judgments on thee by thus wronging in

SUNDAY XIL

n by his own voluce

Of Theft; Stealing; of deceit in True in Traffick; of Restitution, &c.

Sect.1. HE focond part of Theft, is the regoods of our heighbour. Neighbour that which is already in his possession and this may be done either more violently, are openly, or else more closely and sliely; the first the manner of those that rob on the way, a plunder

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plunder Houses, where by force they take the goods of their neighbour , the other is the way of the pilfering. Thief, that takes away a Man's goods unknown to him; I shall not dispute, which of these is the worst, tis enough that they are both such acts of injustice, as make Men odions to God, unfit for humane society, and petray the actors to the greatest mischiefs, even in this World, death it felf being by Law appointed the reward, of it; and there are few that flow this trade long, but at last meet with hat fruit of it. Lam fure tis madness for any p believe he shall always steal fecurely, for he sto contend with the industry of all those whom thall thus injure, whose losses will quicken their wits, for the finding him out, and which is infinitely more, he is to struggle with the justice of God, which doth usually pursue such Men to destruction, even in this World; witness the many strange discoveries that have been made of the craftiest Thieves. But however, If he were secure from the vengeance here. I am sure othing but Repentance and Reformation can feoure him from the vengeance of it hereafter. ind now when there dangers are weighed, will fure appear, that the Thief makes a piti-al bargain, he steals his Neighbours Money or attle, and in exchange for it he must pay his ife or his foul, perhaps both; and if the whole wild be too mean a price for a foul, as he tells us, Mark 8. 36 who best knew the value of them. ving Himself bought them, what a strange adness is it, to barter them away for every etty trifle, as many do, who have got such a habit

habit of flealing, that not the meanest worthless thing can escape their fingers? Under this head of Theft may be ranked the receivers of Itolin Goods, whether those that eake them as Park ners in the Theft, or those that buy them, when they know or believe they are ftolow This me ny, (that pretend much to abhor theft) are guilt of when they can by it, buy the thing a little cheaper than the common rate. And here alle comes in the concealing of any goods a Man find of his neighbours, which who lover reftores no if he know, or can learn out the owner, is no be ter than a thief for he with holds from his new bour that which properly belongs to him: an fure twill not be uncharitable to fay, that he this will do this, would likewife commit the groffe Theft, were he by that no more in danger of Law God, which doth utually pust of sidt in that

Decemperated in that there may be as many at

and dealings between man and man. 31.051 513

think they will be contained under them all, but I think they will be contained under their two go need deceits, in matters of Truff, and in matter of Traffick, or bargaining; unless to be that a Gaming, which therefore here by the way, I must tell you, is as much a fraud and deceit as any of the rest.

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In Trust. Trust that is committed to him, a guilty of a great injuitive, and that the most treacherous fore of one, it is the joyning of two great fins in one, defrauding, and promise

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omife-breaking; for in all trufts there is a romife implied, if not exprest; for the very epting of the trust contains under it a promile fidelity; thefe trufts are broken fometimes to beliving, formerimes to the dead is to the living here are many ways of doing it, according to more general, like that of Paniphar to Joseph, 39.4. a Man commits to another all that he th; and thus Guardians of Children and metimes Stewards are intrusted; hometimes ain it is more limited, and restrained to some special thing a Man intrufts another to gain or deal for him in such a particular, or. puts fome one thing into his hands, to maand dispose : thus among servants it is pinfor one to be intrusted with one part of the then. Now in all those, and the like cases, holoever acts not for him that intrufts him, the same faithfulness, that he would for helf, but shall either carelelly lose, or proally embedde the things committed to him, or convert them to his ownruse, he is guilty of great fin of betraying a trust to the living. In emanner he that being introfted with the exetion of a dead Man's Testament, acts not are ding to the known intention of the dead man, enriches himself by what is assigned to hers, he is guilty of this fin, in respect of the d. which is fo much the greater by how ch the dead hath no means of remedy and reefs, as the living may have bis a kind of bing of graves, which is a theft of which men

matu-

naturally have such a horror, that he must be very hardned Thief, that can attempt it. But either of these frauds are made yet more had nous, when either God, or the poor are immediately concern'd in it, that is, when any this is committed to a Man, for the uses either of pistry, or charity; this adds facrilege to both the fraud and the treachery, and so gives him that to all those curies that attend those several singular are so heavy, that he that for the present gain will adventure on them, makes as ill, may, much worse bargain than Gebazi, 2 Kings such who begazing the naiment of Naaman, get his leprose too.

In Trufficking in matters of traffick and bargen of 10 1320 smoother there may be described in the feller and buyer; that of the feller is consmootly either in concealing the faults of the conmodity, or elfe in over rating it.

The fellers con its faults are ordinary coaling the faults or thele, either fielt by denying of his ware of his wa

ie for the direct contrary quality; and this a down-right lying, and lo adds that fin to the other, and if that lye be confirmed by an oath, as it is too usually; then the yet greater guiltof penury comes in also said then what a heap of fins is there gathered stogethers. Abundantly enough to fink a poor Soul to destruction and all this only to skrew a little more money out of his neighbour's pocket, and that sometimes so

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very little, that 'tis a Miracle that any Man that thinks he has a Soul, can fet it at fo miferable a contemptible price. A fecond means of conceiling is by using some Art to the thing; to make it look fair, and to hide the faults of it, and this is acting a Lye, though it be not speaking one, which amounts to the fame thing, and is furely in this case as much of the intention of cheating and defrauding, as the most impudent forfwearing can have. A third means, is the sicking out ignorant Chapmen 5 This is, I believe; an Art too well known among Tradefmen, who will not bring out their faulty wares Men of skill, but keep them to put off to fuch, whose unskilfulness may make them passable with them : and this is still the same deceit with the former) for it all tends to the same end, the muzening and defrauding of the Chapman, and then it is not much odds, whether I make use of my own Art, or his weakness for the purpose. This is certain, he that will do justly, must let his Chapman know what he boys; and if his and skill enable him not to judge, (nay if he do not actually find out the fault) then art bound to tell it him otherwise thou makest him pay otherwhat which is not there, he prefuming there is that good quality in it, which thou knowest is not; and therefore thou mayest as honeitly take his Money for some goods of another mans: which thou knowest thou canst never put into his polledion, which I suppose no Man will deny to be an arrant cheat. To this head of concealment may be referred that deceit of falle Weights and measures, for that is the concealing 193 from.

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from the buyer a defect in the quantity, as the other was in the quality of the commodity, and is again the making him pay for what he had not. This fort of fraud is pointed at particularly by Solomon, Prov. 11. It with this note upon it, that it is an abomination to the Lord.

His overthe Seller, lies in over-rating it.
commodity, though he have n

difguifed, or concealed the far of it, and so have dealt fairly in that respect; if he fet an unreasonable price upon it, he frauds the buyer: I call that an unreason price, which exceeds the true worth of the th confidered with those moderate gains, which Tradefinen are prefumed to be allowed in Sale: Whatever is beyond this must in all lihood be fetcht in by some of these ways s first, by taking advantage of the buyers in rance in the value of the thing, which is fame with doing it in the goodness, which h already been shewed to be a deceit; or feco ly, by taking advantage of his necessity: The findest a Man hath present and urgent need fuch a thing, and therefore takest this opport nity to fet the Dice upon him; but this is the very fin of Extortion, and Oppression spoken before, for it is fure, nothing can justly to the price of any thing, but either its become dearer to thee, or its being fome way better reither of these, his nakedness doth nor me the cloaths thou felleft him fland thee in ever more, neither doth it make them any way be ter; and therefore to rate them ever the higher s to change the way of trading, and fell even the wants and necessaties of thy Neighbour, which fure is a very unlawful vocation. Or, thirdly, it may be by taking advantage of the indifcretion of the Chapman. A man perhaps meneftly fansies such a thing; and then suffers hat fancy fo to over-rule his reason, that he refolves to have it upon any terms. If thou findet this in him, and thereupon raisest thy rate, this is to make him buy his folly, which is of all thers the dearest purchase; 'tis fure his fancy de nothing to the real value, no more than his seeffity did in the former case, and therefore ould not add to the price. He therefore that ill deal justly in the business of felling must not atch at all advantages, which the temper of his chapman may give, but consider soberly, what ething is worth, and what he would afford it for to another, of whom he had no fuch advanage, and accordingly rate it to him at no higher a price ... how he had now retrust in ... soing ! 7. On the Buyers part there are

not ordinarily so many opportunities of Fraud; yet it is pessable a the Bujer. Man may sometimes happen to sell somewhat, the worth whereof he is not acquainted with, and then it will be as unjust for the buyer to make gain by his ignorance, as in the other case it was for the seller; but that which often falls out, is the case of necessay, which may as probably fall on the sellers side, as the buyers: A man's wants compel him to sell, and permit him not to stay to make the best bargain,

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bargain, but force him to take the first offer, a here for the buyer to grate upon him, because fees him in that strait, is the same fault which before shewed it to be in the seller.

8: In this whole business Many tempta- Traffick there are so many o tions to deceit portunities of deceit, that in Traffick. Man had need fence him with a very firm refolution

nay, love of Justice, or he will be in danger fall under temptation; for as the Wife m speaks, Ecclus. 27: 2. As a nail flicks faft tween the joynings of the Stones, to doth fin the close between buying and felling; it is fo int woven with all Trades, fo mixt with the ve first principles and grounds of them, that it taught together with them, and so becomes pu of the Art; fo that he is now adays fcarce though fit to manage a Trade, that wants it, while that hath most of this black Art of defraudin applauds and hugs himfelf, nay, perhaps, boa to others, how he hath over-reacht his Neigh

What en intolerable faam The commonness is this, that we Christian of injustice, a re- who are by the precepts a proach to Chri- our Master set to those high duties of Charity, should flead of practifing them, qui

unlearn those common sures of Justice, whi meer nature teaches? For, I whink, I may in there are none of these several branches of in flice towards the possessions of our Neighbou which would not be adjudged to be so by DINGILL fobe

ober Heathen; fo that, as S. Paul tells those of he Circumcifion, that the Mame of God was Lashhemed among the Gentiles, by that unagreebleness that was betwixt their practice, and their law, Rom. 2. 24. fo now may it be faid of us. that the Name of Christ is blashhemed among the Turks and Heathens, by the vile and foundalous lives of us who call our felves Christians, and particularly in this fin of injustice; for shame et us at last endeavour to wipe off this reproach rom our possession, by leaving these practices; to which methinks this one fingle confideration hould be enough to persuade us.

9. Yet boides this, there want not other; among which, one It is not the there is of fuch a nature, as may may to enreveil with the arrantest world- rich a man. and that is, that this course

doth not really tend to the enriching of him; there is a fecret curse goes along with it, which like a Canker, eats out all the benefit was expected from it. This no man can doubt that be-lieves the Scripture, where there are multitudes of Texts to this purpose: thus Prov. 22. 16. He that oppresset be poor to encrease his riches, shall swely come to want. So Habbak. 2. 6. We to him that encreaseth that which is not his! how long? And be that ladeth himself with thick Clay: Shall they not rife up suddenly that shall bite thee; and wake that shall vex thee? And thou shalt be for beoties to them. This is commonly the fortune of those that spoil and decrive others, they at last neet with some that do the like to them. But the place in Zachary is most full to this purpose,

Chap. 5. where under the fign of a flying roll fignified the curse that goes forth against this fi Verse 4. I will bring it forth, saith the Lord Hosts, and it shall enter into the house of the Thi and into the house of him that sweareth fally by Name, and it shall consume it with the timber the of, and with the stones thereof. Where you theft and perjury are the two fins, against wh this curse is aimed (and they too often go to ther in the matter of defrauding) and the nati of this curse is, to confume the house, to me an utter destruction of all that belongs to that is guilty of either of these fins. Thus whi thou art ravening after thy neighbours goods, house, thou art but gathering fuel to burn the own. And the effect of these threatnings of G we daily fee in the strange improsperousness of gotten estates, which every Man is apt enough observe in other Mens cases i he that sees neighbour decline in his estate, can presently to mind, This was gotten by oppression or ceit; yet so sottish are we, so bewitcht with love of gain, that he that makes this observati can feldom turn it to his own use, is never less greedy, or unjust himself for that venger he difcerns upon others.

It ruines the est be sure that thy unjust po Soul eternally. sessions should not be unfrom thee, yet when thou membrest, how dear thou must pay for them another World, they hast little reason to brag thy prize. Thou thinkest thou hast been we cunning, when thou hast over-reacht thy br

But God knows all the while there is anoover-reaching thee, and cheating thee of Devil herein deals with thee as Fifthers use to those that will catch a great fish, will bait shoold with a lefs, and fo the great one coming preediness to devour that, is himself taken: ther that art gaping to swallow up thy poor ther art thy self made a prey to that great omers. And alas mowhat will it eafe thee ligehat thou half loft Wealth behind thee Earth, when they that there want that, the meanest beggar here enjoys, even a post Water to cool thy Tongue? Confider and from henceforth resolve to employ all pains and diligence thou hast used to dee others, in rescuing thy self from the frauds e grand deceiver bold and of and an

of Tothis purpose it is abso- on min isl no ely necessary, that thou make The necessity hitution to all whom thou haft of Restitutironged: For as long as thou on.

pelt any thing of the unjust evil, which gives him full right to thy Soul. or perhaps it may be faid, It will not in all es be possible to make restitution to the that case then make it to his Heirs, to whom right descends. But it may further be objectthat he that hath long gone on in a course fraud, may have injured many, that he cannow remember, and many, that he has no vile

vile is this: First, to be as diligent as is pulli both in recalling to mind who they were, and when ter all thy care, that proves impossible, let Reftieutions be made to the poor and that's may not be made by halves, be as careful as canst to reckon every the least mite of m gain: but when that cannot exactly be do tis fure it cannot by those who have multi the Acts of fraud, yet even there let them forme general measures, whereby to prope their restitution. As for example, a Frade that cannot remember how much he hath d ed in every fingle parcel, yet may poffibly in the gross whether be have usually ever no to the value of a third, or a fourth part of Wares, and then what proportion loeve thinks he has so defrauded, the same prop on let him now give out of that Estate he raifed by his Trade: but herein it concern very Man to deal uprightly, as in the prefer God, and not to make advantage of his own getfulness, to the cutting short of the Re tion, but rather go on the other hand, and be rather to give too much, than too little. de happen to give fornewhat over, he need grudge the charge of such a fin-offering, and fure he will not, if he do heartily defire an a ment. Many other difficulties there may this butiness of restitution, which will no foresten, and so cannot now be particu-spoke to; but the more of those there are greater horror ought. Men to have of m into the fin of injultice, which it will be fo

ple careful organization of the control of the cont

the little of the believe il of other that a

false Reports, False Witness, Standers, Whilperings Of scotting for Infirmation, Galamities, Sins, &c. Of Potuive Justice, Touth. Of Lying. Of Enty and Detraction. Of Gratitude,&c.

The manner of the

thice concerns the Credit, thice concerns the Credit, of our Neighbours, thich we are not to leffen or impair by any man particularly, not by falle Reports. Of the reports there may be two forts; the one is hen a man fays fomething of his Neighbour, hich he directly knows to be false; the other han polithly he has fome flight furmife, or jeanic of the thing, but that upon fuch weak rounds, that it is as likely to be false as true. In there, of these cases, there is a great guilt lies to the reporter. That there doth so in the story of them, no body will doubt, every one knowledging that it is the greatest baleness to went a Lie of another; but there is little rea-

for to question the other, for he that reports thing as a truth, which is but uncertain, is a life, or if he do not report it as a certainty, be only as a probability, yet then though he being guilty of the lye, yet he is of the injustice of robing his neighbour of his credit; for there is su an aptness in men to believe ill of others, that at the lightest jealousie will, if once it be spreadroad, serve for that purpose; and sure it is most horrible injustice upon every slight surm and fancy to hazard the bringing so great and upon another respectably when it is considere that those surmites commonly spring rather so some constrousness; prevalencies, or malice in surmiser, than from any real fault in the period suspected.

False Witthese false reports of both kin
is not always the same sometim
it is more open and avowed, some

times more close and private; the open is matimes by falle witness before the Courts of slice: and this not only hurts a man in his dit, but in other respects also: the the deliving him up to the Bunishment of the Law, according to the nature of the arime tended does him more or less mischief; but it be of the highest kind, it may concern his is we see it did in Naboth's case, it King. How great and crying a fin it is in this remains also in that of the Perjury, you may to from what hath been said of both those fins am now to consider it only, as it touches credit; and to that it is a most grievous won

thus to have a crime publickly witnessed against me and such as is scarce curable by any thing that an afterwards be done to clear him, and therefore thoever is guilty of this, doth a most outragious mustice to his Neighbour: this is that which is exprelly forbidden in the ninth Commandment, and was by God appointed to be purished by the insicting of the very same suffering upon him, which his falle testimony aimed to bring upon the other, Dent. 19. 16.

ne other, Dent. 19.16.

reading these reports, is by a Publick flanblick and common declaring ders 01 them; though not before the ligistrate, as in the other case, yet in all comother, and this is usually done with bitter rail! igh and reproacties, It being an ordinary Art of inderers, to revile thole whom they flander, that by the harmels of the acculation, they may we the greater impression on the minds of the sters: this both in respect of the slander, and le railing, is a high injury, and both of them th as debar the committers from Heaven; thus falls 15. where the upright Man is described. hat shall have his part there, this is one special ind for railing, the Apolile in feveral places recons it amongst those works of the stesh, which te to thur men out both from the Church here or excommunication, as you may fee, a Cor. 14. is, 1 Cor. 6. 1d.

Whifpe-

4. The other more close and private way of spreading such reports is that of the Whisperer, he that goes about from one to another, and private the state of the whitperer is the w

vately vents his flanders, not out of an intent by that means to make them less publick, but rather more; this trick of delivering them by way of fecret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale, as a secret from one thinks to please some body else, by delivering it as a fecret to him alfo; and fo it palles from one hand to another, till at last it spread over whole Town. This fort of flanderer is of others the most dangerous, for he works in the dark, tyes all he speaks to, non to own him a the Author; to that whereas in the more public acculations, the party may have fome means of clearing himself and detecting his accuser, her he shall have no possibility of that, the slande like a fecret poylon, works incurable effects, b fore ever the man discern it. This fin of wh periog is by S. Paul mentioned among the great crimes, which are the effects of a repr hate mind, Rame, 1, 29. It is indeed one of the most incurable wounds of this Sword of the Tongue; the very bane and pest of humane for ety: and that which not only robs single person of their good Names, but oftentimes whole milies, nay, publick-Societies of Men of the reace; what ruines, what confusions hath the one fin wrought in the world? 'Tis Solomon observation, Prov. 18. 28. that a Whilperer [1] ratesh chief friends, and fure one may truly fay tongue

ongues thus employed, that they are fer on fire of

This is fuch a guilt, that we are to bewate of all the degrees of approach to it, of which there are feveral steps; the first is the

Several steps towards this

giving ear to, and cherishing of hose that come with slanders, for they that entertain and receive them, encourage them in the factice; for as our common Proverb fays, If there were no Receivers, there would be no thief; so if there were none that would give an ar to tales, there would be no Tale bearers. A scond step is, the giving too easie credit to them, or this helps them to attain part of their end. They defire to get a general ill opinion of fuch a first, in particular men: and if thou fuffer em to do it in thee, they have so far prospered their aim. And for thy own part thou doest a eat injustice to thy Neighbour, to believe ill of in without a just ground, which the accusation fuch a person certainly is not. A third step is tereporting to others, what is thus told thee; which thou makest thy self directly a party in flander, and after thou haft unjustly withrwn from thy Neighbour thy own good opiniendeavourest to rob him also of that of hers. This is very little below the guilt of the of whisperer, and tends as much to the ruine four neighbour's credit. And these several detes have so close a dependance one upon anoer, that it will be very hard for him that alws himself the first, to escape the other, and M 3 indeed

indeed he that can take delight to hear his neighbour defamed, may well be prefumed of so malicious a humour, that 'tis not likely he should stick at spreading the slander. He therefore that will preserve his innocence in this matter, must never in the least degree cherish or countenance any that brings these sales reports. And it is not less necessary to his peace, than to his innocency; for he that once entertains them, must never expect quiet, but shall be continually incited, and stirred up even against his nearest and dearest relations; so that this whisperer and slanderer is to be lookt on by all as a common enemy, he being so as well to those to whom, as of whom he speaks.

Despising and fooffing.

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6. But besides this grosser way of slandering, there is another, whereby we may impaus and lessen the credit of our

neighbour, and that is by contempt and despising one common effect whereof is scotling and den ding him. This is very injurious to a man's reputation. For the generality of Men do rath take up opinions upon trust, than judgment, an therefore if they fee a Man despised, and scorne they will be apt to do the like. But befides th effect of it, there is a present injustice in the ver act of despising, and scorning others. There are ordinarily but three things which are made it occasions of it, (unless it be with such, with who vertue and godliness are made the most reprose ful things, and fuch delpiling is not only an injur to our neighbour, but even to God-Himfelf, whose sake it is, that he is so despited) the three nities, thirdly, the infirmities, fecondly, the calanities, thirdly, the fins of a man, and each of these in very far from being ground of our triumphing.

ther of body or mind, the deformity and unhandsomness of the one, or the weakness and folly of the

9

For infir-

they are things out of his power to help, they are not his faults, but the wife diffensations in the great Creator, who bestows the excellences of body and mind, as he pleases; and therefare to scorn a man, because he hath them not, in effect to repreach God who gave them not in him.

So also for the calamities and meries that befal a man, be it For calamities and miries.

The also come by the providence

God, who raileth up and pulleth down, as ms good to Him, and it belongs not to us to ge, what are the motives to him to do fo, as ny do, who upon any affliction that befals other, are presently concluding, that fure it. ome extraordinary guilt, which pulls this uphim, though they have no particular to lay. his charge. This rash judgment our Saviour toves in the Jews, Luke 13. where on occan of the extraordinary sufferings of the Galiw, he asketh them, verse 2, 3. Suppose ye that le Galileans mere sanners above all the Galileans, souls they suffered such things? I tell you nay, but ept ye repent, je shall all likewise perish. When fee God's hand heavy upon others, it is no OV -1 M 4 part

part of our business to judge them, but our selves, and by repentance to prevent what our own fins have deserved. But to reproach, and revile any that are in affliction, is that barbarous cruelty taken notice of by the Pfalmist, as the height of wickedness, Pfalm 69, 26. They perfectute him whom thou hast smitten, and they talk to the grief of them whom thou hast wounded: In all the miseries of others, compassion becomes a debt to them how unjust are they then, that instead of paying them that debt, afflict them with scorn and reproach?

9. Nay, the very fins of men For fins. though, as they have more of their wills in them, they may feem more to deserve reproach, yet certainly they also oblige us to the former duty of compassion, and that in the highest degree, as being the things which of all others make a man the most mile rable. In all these cases, if we consider how subject we are to the like our felves, and that it is only God's mercy to us, by which we are preferved from the worlt that any man elfe is in der, it will furely better become us to look up to Him with thankfulness, than down on them with contempt and despising. Thus you fee the di rect injustice of scorning and contemning ou brethren, to which when that other is added which naturally follows, as a confequent of the to wit, the begetting the like contempt in other there can fure be no doubt of its being a gre and horrible injustice to our neighbour in respect of his credit.

Cod's a no star

ry of destroying a man's credit Destroying the is, may be measured by these credit, a great two things: first, the value of injury. the thing he is robbed of, and

fecondly, the difficulty of making reparations. For the first, 'tis commonly known, that a man's good name is a thing he holds most precious, oftentimes dearer than his life, as we see by the hazards men sometimes run to preserve even a miltaken reputation; but 'tis sure, it is that, which hath even by sober men been esteemed one of the greatest happinesses of life: And to some sort of men, such especially as subsist by dealings in the world, 'tis so necessary, that it may well be reckoned as the means of their livelihood, and then sure, 'tis no slight matter to rob a man of what is thus valuable to him.

making reparations enerealeth the and irrepainjury, and that is fuch in this case rable.

of defamation, that I may rather

when men are possessed of an ill opinion of a perfon, 'ris no easie matter to work it out: so that
the slanderer is herein like a young Conjurer,
that raises a Devil he knows not how to lay
sgain. Nay, suppose Men were generally as
willing to lay down ill concerts of their Neighbours, as they are to take them up, yet how is
it possible for him that makes even the most publick recantation of his slander, to be sure that
every man that hath come to the hearing of the
one, shall do so of the otheralso. And if there

M.s. bes

be but one person, that doth not, (as probable there will be many) then is the reparation hi thort of the injusy.

Tet every guilty person must do all be can to repair the injury.

very fit to make men afraid of doing this wrong to the neighbour; but let it not be made use of to excuse that have already done the

wrong, from endeavouring to make the best parations they can; for though 'tis odds, it w not equal the injury, yet let them however do what they are able towards it. And this is for cessary towards the obtaining pardon of the that none must expect the one, that do not p form the other. Whofoever therefore lets hi telt to repent of his faults of this kind, mult all prudent means endeavour to reftore neighbour to that degree of credit he hath depr ved him of; and if that be not to be done wit out bringing the shame upon himself of or felling publickly the flander, he must rather if mit to that, than be wanting to this necel part of Justice, which he owes to the wron party.

branches of Negative Justice to our Neighbou wherein we must yet further observe, that I justice binds us, not only in respect of our works and actions, but of our we

Justice in the thoughts and affections alto-

from bringing any of their evils foremention

und. 13. Credit of aur Neighbour. 251

on him, but we must not so much as with m before, nor delight in them after they are allen him: we must take no pleasure either in e fin of his Soul, or hurt of his body: we must envy him any good thing he enjoys, nor fo. uch as wish to possess our selves of it; neither: If it suffice us, that we so bridle our tongue, at-we neither flander, nor revile, if we have at malice in our hearts, which makes us wish. discredit; or rejoyce when we find it prored, though we have no hand in the procuring This is the peculiar property of God's Laws, at they reach to the heart : whereas mens can : mend only to the words and actions; and the afon is clear, because he is the only Law-giver at can see what is in the heart: therefore if ere were the perfectest innocency in our ngue and hands, yet if there be not this purity. heart, it will never serve to acquit us before im. The counsel therefore of Solomon is excelnt, Prov. 4. 23. Keep thy heart with all diligence, and of it are the issues of life. Let us strictly used that, so that no malicious unjust thought hter there; and that not only, as it may be the mans of betraying us to the groffer act, but also utisin it self such a pollution in God's light, as fill unfit us for the bleffed vilion of God, whom : one but the pure in heart have promife of feeing, datth. 5. 8. Bleffed are the pure in heart, for they tall fee God.

14. I come now to speak of the positive part of Justice, which is the relding to every man that which by my kind of right he may challenge

Positive ...

from us. Of these dues there are some that general to all mankind, others that are restraine within some certain conditions and qualities men, and become due only by virtue of the qualifications.

Speaking Truth those that are due to all me a due to all men. we may reckon first, the speaking Truth, which is a continuous to the state of the sta

mon debt we owe to all mankind; speech is even us as the instrument of intercourse and ociety one with another, the means of discovering the mind, which otherwise lies hid and concealed, so that were it not for this, our conversations would be but the same as of beasts; Now this being intended for the good and advantage of Mankind, 'tis a due to it, that it be used in that purpose; but he that Lies, is so far from paying that debt, that on the contrary he makes in speech the means of injuring and deceiving him he speaks to.

Lying expressy (
forbidden in
Scripture.

16. There might much be faid to shew the several forts of Obligations we lie under to speak truth to all men; but supposing I write to Christians.

meed not infift upon any other, than the Commands we have of it in Scripture; thus Eph.4. If the Apoltle commands, that putting away lying to speak every man truth with his Neighbour: An again, Col. 3. 9. Lye not one to another: An Prov. 6. 17. a lying Tongue is mentioned as on of those things that are abominations to the Lord. Yea, so much doth he hate a Lye, that

OW

on

not the most pious and religious end, that can concile him to it; the man that lies, though zeal to God's Glory, shall yet be judged as a mer, Rom. 3. 7. What shall then become of role multitudes of men that lie on quite other ds? Some out of malice, to mischief others; ne out of coverousness, to defraud their neighours; some out of pride to set themselves out; of some out of sear, to avoid danger, or hidea ult. But of a yet stranger forr than all these, ethole, that do it without any discernible tempenfure in relling incredible things, from which memselves reap nothing, but the reputation of

17. Among these divers ds of falsehood, Truth is The great comcome fuch a rarity among that it is a most difficult

monness and folly of this fin.

atter to find fuch a man as David describes; I falm 15.2. That fleaketh the buth from his heart. Men have so glibbed their lingues to lying, that they do it familiarly updany or no occasion, never thinking that they re observed either by God or man. But they extremely deceived in both, for there is d) which is more discernible even to men: ey that have a custom of Lying, seldom fail be their memory never so good) at some time tother to betray themselves; and when they there is no fort of fin meets with greater om and reproach; a Lyar being by all acshame. that all their Arts can disguise them from His who needs none of those casual ways of discovery which men do, but sees the heart, and knows at the very instant of speaking, the fall hood of what is said, and then by his Title the God of Truth, is tyed not only to hate, be punish it: and accordingly you see, Rev. that the lyars are in the number of those that a shirt out of the New Ternsalem; and not only but also have their part in the Lake that burn with Fire and Brimstone. If therefore thou not of the humour of that unjust Judge Chapter of the humour of that unjust Judge Chapter of the putting away lying, which is abhoring by both.

Courteous bebaviour a due to all men-

SCHE!

18. A lecond thing we of to all is Humanity and Court of behaviour, contrary to d follen churliffinels we find to ken of, in Nabal, who was

ken of in Nabal, who was finch a temper, that a man could not peak to be some in the very nature of Mankind, that no cidental advantage of wealth or honour, who one man hath above another, can acquit in from that debt to it, even in the person of meanest; and therefore that crabbed and han behaviour to any that bears but the form of man, is an injustice to that nature he parameter and when we consider how much that a ture is dignified by the Son of God his taking spon him, the obligation to reverence it is greater

ter, and consequently the sin of thus con-

o. This is the common guilt.

all proud and happinty per- Not payed by who are so busie in admi- the proud man.

themselves, that they over

all that is valuable in others, and so think owe not so much as common civility to men, whilest they fet up themselves, as ubadnezzar did his Image, to be worshipped II. This is fure very contrary to what the officexhorts, Ram. 12. 16. In honour prefer one ther; and again, Phil. 2. 4. Look not every men. his own things, but every man also on the things. there: and let such remember the sentence of bessel Saviour, Luk. 14. 11. He that exaltesh felf shall be abased and he that humblet b himself be exalted, which we often find made good us, in the strange downfals of proud men. it is no wonder, for this fin makes both God d men our Enemies; God, as the Scripture. my where testifies, abhors it, and all that are ilty of it, and men are by means of it used so amptuoully and unkindly by us, that they by nothing more provoked against us; and en whom God and man thus relift, who shall are and uphold

Mechanical thing we owe to all Mechanical Me

luger, which is not only very

measie to our selves, as hath already been shewd, but also very mischievous to our neighbours, as the many outrages, that are oft committed in do abundantly testifie. That this duty of meets is to be extended to all men, there is no don for the Apostle in express words commands I Thest. 5.14. Be patient towards all men, and to it should feem, in spight of all provocation to contrary, for the very next words are, See to mone render evil for evil, or railing for railing in Timothy is commanded to exercise this meets even towards them who oppose themselves gainst the Doctrine of the Gospel, 2 Tim. 2, which was a case, wherein some heat would bably have been allowed, if it might have to in any.

21: This vertue of meek Branting very is to necessary to the pre insufferable. ving the peace of the Wo Christ who came to plant peace among should enjoyn meekness to all. I am fure contrary effects of rage and anger are e where discernible; it breeds disquiet in K dome in Neighbourhoods, in Families, even between the nearest Relations, tis fi burnour, that Solomon warns us never to and friendship with a man that is of it, Proving Make m friend hip with an angry man, and furious man thou fall not go. It makes a man fit to be either friend or companion, and in makes one infufferable to all that have to do him, as we are again taught by Solomon, P 21. 19. where he prefers the dwelling in derness rather than with a contentions and woman; and yet a woman has ordinarily o

ene weapon of the Tongue to offend with the to any that have not the fame unquietness number, there can fearce be a greater uneafing than to converie with those that have it, high it never proceed farther than words. How at this fin is, we may judge by what our Saviriays of it, Matth. 5. where there are several grees of punishment allotted to several degrees it: but alas! we daily out-go that which he re sets as the highest step of this sin; the calar, Thou fool, is a modest sort of revising, commend with those multitudes of bitter reproaches use in our rages.

her; reproaches serve not It leads to that turn, but we must curse great sin of How common is it to cursing.

ations, and curfings upon every the slightest use of displeasure. Nay, perhaps without reaute at all; so utterly have we forget the se of the Apostle, Rom. 12. 14. Btest and curfe Yea, the Precept of our Blessed Saviour wielf, March 5 44. Pray for those that despitable in the you. Christ bids us pray for those who is all injury, and we are often cursing those ho do us none. This is a kind of saying our tyers backward indeed, which is said to be it of the Ceremony the Devil uses at the manne of a Witch, and we have in this case also sto acquaintance and league with that accurred pirit here, and to a perpetual abiding with him treaster. Tis the language of Hell, which can never

never fit us to be Citizens of the New Jerusa but mark us out for inhabitants of that lan darkness, I conclude this with the advice of Apostle, Eph 4.31. Let all bisterne s and wrath enger, and clamour, and suil peaking be put a from you, with all malice.

23. Having spoken thus far Particular. those common dues wherein dues men are concerned and have right, I am now to proceed to t other forts of dues, which belong to participations, by virtue of forme special qualifications. These qualifications may be of three kinds, of Excellency, that of Want, and that of R tion.

A respect due to men of extraordinary gifts;

24 By that of Excelle L mean any extraordinary or endowments of a per tuch as wildom, learning the like, but especially G

These being the singular gifts of God, has great value and respect due to them, where ver they are to be found; and this we must dily pay by a willing and glad acknowledge of those his gifts in any he has bestowed to on, and bearing them a reverence and res answerable thereunto, and not out of an o weening of our own excellencies, despite and dervalue those of others, as they do who yield nothing to be reason; but what themse their own practice sugged has son arian par of hit here, and to a perpendiabilities with him

when it who language of Holt, which our 13V2/1

ge that they have those gifts, We are not to that is not only an injustice, envy them. them, but injurious also to

them, but injurious also to d who gave them, as it is at large set forth in parable of the labourers, Matth. 20. where he is them who grumbled at the Master's bounty others. Is it not lawful for me to do what I will amy own? a thine eye evil because mine is good? In envying at God's goodness to others, is in esta murmuring against God, who thus disposes neither can there be a greater and more direct polition against him, than for me to hate and hill to a man, for no other reason, but because it has loved and done well to him. And then in soit of the Man, 'tis the most unreasonable in the world, to love him the less, meerly will he has those good qualities, for which, I sat to love him more.

n the excellencies of others, Nor detraction the excellencies of others, Nor detraction of them.

The part here by denying either

kinds or degrees of them, by that means to off that effeem which is due to them. This of detraction is generally, the effect of the let, of envy; he that envies a man's worth, he apt to do all he can to leffen it in the opinion of others, and to that purpole will either a flightly of his excellencies, or if they be oparent, that he knows not how to cloud he will try if he can by reporting forme a real, or feigned infirmity of his, take off the value of the other, and so by calting in

fome dead flies, as the wife man fpeaks, End 10. 1. Arive to corrupt the favour of the Ointm This is a great injustice, and directly contrary that duty we owe, of acknowledging and rerencing the gifts of God in our Brethren.

The folly of both thofe fins.

27. And both those fins of en and detraction do usually pro as great follies as wickedne the envy constantly brings and torment to a man's felf, wh

as if he could but chearfully and gladly look those good things of anothers, he could no fail to be the better for them himfelf: the v pleafure of feeing them would be forme advant to him: but besides that, those gifts of his brot may be many ways helpful to him; his wild and learning may give him instruction; his ty and vertue, example, &c. But all this envious man loseth, and hath nothing in change for it, but a continual fretting, gnawing of heart.

28. And then for detraction, that can har be so managed, but it will be found out; he is still butting in Cavears against men's thoughts of others, will quickly discover him to do it out of envy, and then that will be fu leffen their efteem of himfel, but not of the chyles, it being a fort of bearing testimon,

envying.

bust Si wed for ewonge, What Hath Arespect due tomen said of the value and in regard of their spect due to those es ranks and qualities. lencies of the mind,

a lower degree be applied to the outward adinteges of Honour, greatness, and the like! ele, though they are not of equal value with former (and fuch for which no man is to e himself) yet in regard that these degrees diffinctions of men are by God's wife provide ce disposed for the better ordering of the ld, there is fuch a civil respect due to those. whom God hath dispensed them, as may best erve that order, for which they were intend-

Therefore all inferiors are to behave themes to their Superiors with modesty and reand not by a rude boldness confound Order which it hath pleased God to fet in world, but according as our Church-Catein teaches, Order themselves lowly and reveto all their betters. And here the former on against envy comes in most seasonably outward advantages being things, of which rally men have more tafte, than of the , and therefore will be more apt to envy repine to fee others exceed them therein; his therefore all the former confiderations tenyy will be very proper, and the more ry to be made use of, by how much the tation is in this case to most minds the

The fecond qualification at of want; whoever is in Dues to those of for any thing, where-no that are in any I can supply him, that di- fort of want.

fof his makes it a duty in

oto supply him, and this in all kinds of wants. whe ground of its being a duty is, that God hath

bath given men abilities not only for their ule, but for the advantage and benefit of ne and therefore what is thus given for their uf comes a debt to them, whenever their need quiresit. Thus he that is ignorant and w knowledge is to be instructed by him that it and this is one special end, why that ke ledge is given him, The tongue of the learn gives to fresh a word in feafon, Efay 5014 that is in fadness and affliction, is to be o forted by him that is himfelf in cheaffuln This we fee S. Paul makes the end of God's or forting him, that he might be able to comfort that are in any trouble, "Cor. 114. He that any course of fin, and wants reprehension counsel, must have that want sopplied to his those who have such abilities and opportun as may makent likely to do good. I That the raftice we owe to our neighbour, appears of by that Text, Lev. 191017. Thoughall was thy brother in thy beart, thou halt in any wil prove him; and not fuffer for upon him; when shar we are not to hate him. He that lies any flandery on unjust defamation; is to b sended and cleared by him char knows his cence, or else he makes himself guilty flander, because he neglects to do that may remove it; and how great an injustice of flandering our Neighbour is, Thave all dem supply nin, that dithewed 170

To the need, must be relieved by him to poor. In plenty, and he is bound to it

in charity, but even it justice. Solomon calls are, Provid 27, With hold not good from him to wit is also, when it is in the power of chime hand is and what ther good is he explains in sery next verile! Say not to the neighbour Go cour deals, und to morrow I will give when them is to thee. It feems is the withholding a dire, much as to defer giving to our poor Neigh-And we find God did among the Town fe cettain portion of every man's entreale seh is all one with a thirtleth part every Den: 12 19, 20 And this was to be paid, a charity, of liberality, but as a debt, they with held it. And furely we to reason to think, that Christian Justice is somuch below the lewish, that either no strall, or a less proportion is now required. I wish our practice were but abail ariswerto our obligation in this point, and then we thould not fee to many Lazarus s lie ever at our doors, they having a better right fuperfluides, than we our felves have; and what lest but arrant robbery to bellow that our vanities, nay our fins, which thould be

that hath ability is to God withdraws upon himself as God's those abilities and to diffribute tothem which are not thus employed.

is the fasse impustice and fraud, that it

for his private benefit, which was intrushim; for the maintainance of the family ; at that shall do thus bath just reason to expec doom of the unjust steward, Luke , 6, to be of his feward hip, to have those abilities from him, which he hath so unfaithfully ployed. And as for all the reft, fo particular for that of wealth, tis very commonly to b defraud the poor of their parts, the griping coming often by strapge undiffernible was poverty; and no wonder, he having no si God's blelling on his beap, who does not crate a part to him in his poor Members. therefore we see the Uracites before they omake that challenge of God's Promise to them, Dest. 26. Its Look down from the boy has at son, and bleft the people firsel, Seathey was to pay the poor man's other verie as w which they could lay no claim to it. This holding more than is weet, as Solomon lays, Pr 24. tends to poverty; and therefore as those w elf play the good husband for thy felf, beall that are in want.

Duties in refect of rela33. The third quality is that of relation, and of there may be divers forts, a from divers grounds, and answerable to each of

answerable to each of There is first a relation of a Debtor to a for; and he that stands in that relation to whether by vertue of bargain, loan or protein his duty to pay justly what he owes, if

(as on the other lide, if he be not, us the itors to deal charitably and Christianly with and not to exact of him beyond his ability. I need not infulf on this, baying already, by wing you the fin of with bolding debts, inforyou of this duty.

There is also a relation of an

ged Person to his Benefactor, is, one that hath done him Gratitude Bene-

of what kind foever whe districted or corporal and the of that person is first, thankfulness that is dy and hearty acknowledgment of the courdy and hearty acknowledgment of the courreceived: fecondly. Prayer for God's Blefand rewards upon him, and thirdly an
avour, as opportunity and ability ferves to
tethens of kindness, by doing good wins
again. This duty of gratitude to Benefais to generally acknowledged by all yet
holt parbarous and favagest of Men. That he have put off much of his humane

chules to perform it. The very Publicate cond to them Saviour lays, do good to those yet how many of us tal

ווכח מפשוח. ומ n this how frequent is it. Men, not only neglect to be contra too common.

courtelies, but return inju-lead of them. Is too observable in atticulars out in none more, than in the dayse, and admonition, which is of all the most precious part of kindnos, the good curn that can be done from one Man And therefore those that do this to

us.

fich 4 courteile! Go thone to abaronia of a skale; or toll him of an Error, he t colls the Galatian, ch 4 16. become his decarge se tell him the trailer fuch a pride the in Men's hearts, that they must not be told of thing amis, though it be with the other men. that they may smead a. A thrange manuals is the impermental two under the rick went of the file of the file of the country of the country of the file of the country of the count the shat seems often represent har assett in a fundament be defined and that which are them the check in a check in the submonths greatest injustice. I may be cruelly that the comes in renderness and compassion to the from danger, and to that purpose put delf upon a very unless what is for fact the rad impatience men have to administration in made it. Moreover, the made it, Me what a delicat, what a third to find, that inited of reforming fault thou art run into a fecond, to a castless displeature against him? The the world, and yet I doubt, the common

in that duty we owe to that fort of rela-tion perhaps these will be looks on as re-Relations, (yet 'tis fure they are fuch as geall thar duty I have affigued to them) I in the next place proceed to these relations have by all acknowledged to be of the eft nearness.

7. Secondly, paying Ir

Tribute Agastle, Kom. 13-6. Pay je z

for they are God's Alimisters attending Saluri Val X To Yahan Collock and therefore us all judice, they thou of Parents to Ohidren The drent Dyg and Parents, &c. very little reason to cavy them the's dues may truly slott of that I FI the of the

mearer forts of Re- Daty lations is that of a Parents Parent; and here be meeffary to consider the feveral forts ents, according to which the duty of them of measured. Those are these three, the die Spiritual, the Natural.

HE CHYN PARCOL IV LIE CAST SAFF ERABRICA CHE Duries to the Magnitude Wio by a Sapreme Ala. possesses the Throne in This is the common giftrate.

of all those that are under his authories

The duty we owe to this Parent Honour, and Reverence, John on him, as upon one, on whom Ghath framped much of his own power and authority, and therefore paying him all honour in effects, never dating upon any pretence what ever, to heak evil of the Ruler of our people, At 23.5

Tribute. This is exprelly commanded by a charlie, Rom. 13.6. Pay a Tribute, for they are God's Ministers attending on an ally upon this very thing, God has set them ap as Ministers for the common good of the Peoperand therefore 'tis all justice, they should entirelined and supported by when the and dead when it is considered, what are the sand troubles of that high calling, how mathorns are platted in every Crown, we have little reason to envy them these dues; it may truly be said, there is none of their shardly.

Present for them: this is allo exprelly them. manded by the Apostle, 1 To

abat are in authority. The businesses of the line are so weighty, the dangers and hazar it so great, that they of all others need proposed of scirection, affiliance, and blefing the prayers that are thus poured out for swill return into our own bosoms, for the sings they receive from God tend to the go

the People, to their living a quiet and peaceable of as it is in the close of the Verse forementioned.

Sedience. This is likewise strictly Obedianged by the Apostle, 1 Pet. 2. 13: ence.

for the Lord's fake, whether it be to the King as im. We owe such an obedience to the surne power, that wheever is authoriz'd by we are to submit to; and S. Paul hikewife. A full to this purpole, Rom. 13-1. Bet ever al be subject to the higher powers. And a-Verle 2. Whofoever resistes the powers, rethe Ordinance of God. And tis observable these Precepts were given at a time, when powers were Heathens and cruel perfects of Christianity; to shew us that no preof the wickedness of our Rulers can free us s duty. An obedience we must pay either eor Passive; the Active in the case of all : l commands; that is, whenever the Masecommands formething, which is not conto some command of God, we are then to act according to that command of the he enjoyns any thing contrary to what God commanded, we are not then to pay him tive obedience; we may, nay, we must rethat the thing is to contrary, and not d Confeience for a cloak of stubbornness) in that case to obey God rather than now

N 3

But

But even this is a feafon for the Passive O ence, we must patiently fuffer, what he inflict us for fuch refulal, and not to fecure our fe rife up against Him. For who can stretch his against the Lord's anointed, and be guiltless? David to Abifbai, 1 Sam, 26, 9, and that time when David was under a great perfecultion Saul, nay, had also the assurance of Kingdom after him; and S. Paul's fentence this cafe is most heavy, Rom. 13.0. They that a finall encouragement to any to rife up ag the lawful Magistrate, for though they she far prosper here, as to secure themselves him by this means, yet there is a King of from whom no power can shelter them, and demnation in the close will prove a fad pr their Victories. What is on the other fide they of the Magnifrate to the People will being to mention here, mone of that rank being I read this Treatile, and it being very also the People to enquire, what is the duty of Supreme, wherein the most are already better read, than in their own, it may fuffice so know, that whatfoever his duty is or ho performed he is accountable to none bu fail of theirs. was those and it was savoine an

Detics to our nents are the spiritual; the Reflect of the Wood the Church, or others under them, whom perform the same offices to our Souls, the

from

Parents do to our bodies. Thus S. Paul is the Gorenthian, that in Christ Jefus he had a cotten them through the Goffel, & Cot. 4 15. the Galatians, Chap. 4. 16, that he travails in a short them, till Christ be formed in them. And and a Cor. 3. 2. He had fed them with Mall. nat is, such Doctrines as were agreeable to that mant state of Christianity they were then in 3 and the had stronger meat for them of full age, Heb. All their are the offices of a Parent, and a refore they that perform them to us may well? secounted as fuch et rebinos vivanibos

Our duty to thete is brit to love m, to hear them that kindnels, ich belongs to those who do us the stell benefits. This is required by Se then 5 131 befeech you preside wash tope for them work fake. The work is fuch as it in all reason to progure them love, it being he highest advantage to whather their district Secondly it is out duty to value via ded in them them as not leoun the principal to the fifteen mentioned; and further the stature of their course is the complex them nature of their course is of all others the most lenses we up to realise others he most lenses we up to realise others protestions or the deal in Now duraly, there is no handise of equal worth paint a Soul i and a their Traffick, relating precious setus

from perdition. And it we confider furth who it is that imploys them, it yet adds to reverence due to them. They are Ambassades are the laws of all Nations to be used with a responsive rapid to the quality of those that fend the Therefore Christ tells his Disciples, when sends them out to preach, He that despiseth despiseth me, and he that despiseth me despiseth his lens me, Luke 10. 16. It seems there is m depends on the despiting of Ministers, than ordinarily confider, 'tis the despising of C and Christ both. Let those think of this. make it their pastime and sport to affront and ride this calling. And let those also, who prefume to exercise the Offices of it, with being lawfully called to it, which is a most prefumption; itis as if a Man of his own thould go as an Amballader from his Pri which yet are interiour to these of the Go That no man taketh the honour to himfelf, be which was called of God, Heb. 12. 4. How then any Man directs affame this greater ho fuffice to thy, they have the inward call of Spirit 3 for finee God bath established and in the Church, for the admitting Mental Office, they that that take it upon them with that Anthority, relift that Ordinance and as our Saviour speaks, John to which comes by the door: Buildes, the side experience of times shews, the mapy who precend most to

und red Of Daty to Parents. and call of the Spirit, are easied by fome other rice than that of God, the Doctrines they ventage usually directly contrary to that Word of on which all true Doctrines must be founds Such are to be lookt upon as those seducers, false Prophets, whereof we are so often. din the Epifties of the Apollen And sever countenances there, or follows them: the with them in their guila : It is recorded . neft of the people Priefts, that is, fuch as .. by God's institution no right to it: and who hearkens to these uncalled Breachers runs in the wery sin, son without the encouragement followed they would not long continue confe, and therefore they that give them are certainly guilty of the fin of despiting true Paltois; when they shall thus let up age in too much concern'd in a God in his of formely convince us of it, as may put a to that confusion and impiety, which breaks ... fall open is by it. at the tal state of Thirdly, We owe to themyoutenances but of this I have sport Admits already in the first part of this source to the most but the first part of this source to the most but the first part of this source to the most but the most b outhly, We owe them opedithee to Obeding them, faith the Apostle, that we entern the she will every match for your Soulis Flab 133.

This phickenes is to be paid them in spirit things; that in what so you they say they N.S.

cheft we are diligantly to they, semembring it is not their but God requires it according that of Christs. He that kenter by you, beared Luke to . 600 And this whether is be deling the way of publick preaching. A private hortation, for him both, for long as they them to the role; which is Godinword, the the Mellengers of the Land of Helts, Mal. This obedience the Apoltle inforceth from a ble motive, one taken from their Ministry, an from themselves. They match, says he, for Souls, as they that majt give an acroant, the are by their obedience to enable their Passe give a comfortable account of their Souls. s is a most unkind securi of all their care a bones, to be put to grieve for the ill fuco them. But then in the found place, his own concernment allog they may par their caft avery, but themselves are like to get list it, that (lays the Apoltle, Fieb. 13. 17.) nally proventhe loters by is, you lote all giturous Remards, which are bede offered; common this obedience; younger nothing an addition to your fin and punishment, our Sevious tells the Phasifees, if he had me and foken to them, they had not had fin, Jo 24 that is, in comparison with what they had, to certainly they that never had the comparison with what they had, to certainly they that have heard and refused it. As

hibade eam swinded ablanta sa Resa leolung on thole makedne hypidwe to przycion o ilw atom io Syr Pand everwachere i Prayele for the foir had antificial (atendo) in 1480 having commandat sperso but pull Stitus; helddes i Andronia, what manthe higher belle will those lymas been by the light and the light by the light b ty to describe that lathers, topics for himses of God's Spirit to them, as may mees of God & Spirit in the Holy Catmerghely es discharge that Holy Catmell orals to fee down here what is the
limitary to the People, upwaithe farm
his prowhich I leader to industrialistic.
Legification 1 to obstitution A his u that Book to charact Secret Said Set natural the Pasherus and induling from yeuth ohner Agwolew eight o'think in ind contrary way, solother first shipship in Reparties are dispersioned big tensions Reparties of the sension to the first wind the counter, year and bear ship with the thirth main't t Inuit not upon any pretence of infremeyors and despite or contemp chair, either in but it beliavious as followed white the wordy in our its. Mainteletely have infrantisely in the our latters to cover and conceal alternation and any applies, who, while carled Cham public and applies, who, while carled Cham public. lifte

196 ALLEW Hole Duty of Marioni

de de la distallate de from looking on thole nakednesses of on rents, which may tempt up to think freeze of them. This is very contrary to the pe of too many Children, huho do not only of pretend they have those infirmities they he not; there is ordinarily such a pride and he only in youth, shot they cannot shide so his and therefore to thate there oft, are well have them pain for the sheets of dotage. they are indeed the fruits of fobriety and co ence. To fish the exhortetion of Mologon ry neethers, Privosa, an Honeken fallsol that begat aber, undisably even to mention and world. A multitude of Texas more there is that Book to this purpole, which the wifelt of Men thought it necessary for Childs artend to the countel of their Parents. Bu youth of our Age, fetap for Wildom the contrary way, and think they then become when they are advanced to the defaiting counsel, yea, mocking the personal the sentence Ler such, if they will not practite to hormstons, yet remember the threatning a Wife man, Proucast and The are that morket father, and delphastate han his contact to the ale weller that picke are reason is to cover and conce. I stems !! thet, who, while curies this pile

A fecond day we owe to them it is we are to hearthem a real kind. Live, inch as may make us hearthly defined all manner of good to them, and abhor to the hing that may greeve and disquire, them will appear but common gratitude, when membred what our Parents have done for the they were not only the inftruments of first they were not only the inftruments of first them. g as into the World, but alle of justainand improrting us after; and certainly they sightly usign the cares and fears, that go to bringing up of a Child, will judge the love of Child to be a moderate return for them lovers to be express several ways, first in undress of behaviour, carrying our selves only with an awe and respect but with assand affections and therefore most glad-large and affect them and carefully into the property of them and carefully into the second to be express in praying the fear love is to be express in praying the fear has therefore to call in God's aid to the second for him, by multiplying his assument them; what shall we then say to Children, that instead of calling to bleaven lessings on their Parents, raplack Hall for on them, and pour out the blackest execute against them. This is a thing so howing our against them. This is a thing so howid. d supporting us after; and certainly they one against them? This is a thing so horrid, one would think they needed no persuahon it is because none could be so vile, as who but we lee God himself who

Heart as not only sombly but the hards of the control of the contr GOVERNMENT OF BEACHINGS OF THE PARTIES OF THE PARTI the we are now feeding of the same of the

A Windows to Rainers

all things, unless who contrary to the communication n that cale our duty to Godsmust be preferand therefore if any Parent shall be so and therefore if any Parent shall be so at as to require his Child to stead, to sie do any unlawful thing, the Child then of not against his Duty, though he disabety command, nay, he must disabety, or else sate against a higher duty, even that he sate shot his Heaven's Bether, for when us receive to resule obedience, he should care to do it in such a modell, and respectance, that it may appear its Conscience, and not stubboraness moves him to its in case of all lawful commands, that is she shing commanded as eather good, or this when at bath nothing to a contrary to buty to God, there the Child is bound to be the command in a weightter or lighter. How little this duty is regarded is soo self, every wherein the World, where Passenerally have their Children no longer command, that shey are under the Rod; they are once grown up, they think them, oh if do continue to pay it, yet lea the motive of tramped, and twill incommand be she motive of tramped, and twill incommand be so displeade. Passes, deste shey should shear she we she motive of tramped, and twill incommand the shear she we what a shear shear and shear shear shear. I have a shear shear shear when a shear shear shear when a shear shear shear when the shear s that case our duty to God must be p and socialist total forme

what by it; but how few are there that obey a ly upon conference of duty? This is of Diddience to Parents was by the Law of Major niffhable with death, as you may read, Dear with their children, many might from a themselves children. But of all the acts of d

Especially in bodience, that of marrying agasticis. May the consent of the Parent, is estage. The consent of the Parent, is estage. The highest. Children are much the Goods and Polles of their Parent, that they cannot without allowance of their char have the right in the and therefore we see under the Law, the state had made any very was not suffered to enter heat had made any very was not suffered to enter heat had made any very was not suffered to enter heat had made any very was not suffered to enter heat had made any very was not suffered to enter heat had made any very was not suffered to enter heat had made any very was not suffered to enter heat had made any very was not suffered to be enough to cancel and make void the Obligative of the making any such; whereby that right is in making any such; whereby that right is in getting.

Admittening to rent, is to affile and ministe their mater. It them in all their wants, of and fickness of body, decayedness of understand, or poverty and lowness in estates in these the Child is bound, according to his abit to relieve and passiful thems for the two for weakness of body, and instructive of mind, according to his abit to relieve and passiful thems.

every Child did in the linfancy receive the then no firengelico support, no understand-o guide it felt the dare of the Parents, was to supply both these to us, and therefore in on gratitude, whenever either of their beof Tome accident both do, the Child is to m the fame offices back again to them. As at of relieving their Poverty, there is the me Obligation to that with the former it out juff to histain thy Parent who has forfull sined thee: But befides this Christ reaches us, that this is contained within recept of Honouring their Parents; for Mark 7.13. he accuses the Pharifees of rejebe commandment of God to cleave to their own the relieving of Parents, whoseby 'tis est that this is a part of that duty which is ned in the Pifth Commandment, as you be at large in the Text, and fuch a duty it the presence can absolve, or acquit us of how them shall those answer it, that deny fact their poor Pardnes, what cannot part their own excelles and superfluities, which their fins, to fatisfie the nepellities of is to whom they owe their being . Nay, lome to are yet worfe, who out of pride form to their Rarents in their poverty: thus it of happens, on hen the Child is advanced to mity or wealth, they think it a disparage int to them to look on their Parents that rea Bo

sing, so they think, to the World, the me of their births and to the poor Patent far twode for the prosperity of his Ghild. I direh amprice and unnaturalnels together, finely find a sharp very men from Group Group Salomas observation Prop. 16, a 8, we may crather leaders when to of it, which it is thus a panted to 10 miles in the panted to 10 miles in th

all ai smit arreves 16. To this that he Duty no be paid which of the duty of a of Parents while confe this that no un public bonterno sing fault of the Pag quit the Child of this duty; but as 6. fervants, 1 Per 2. 18. that they multi-not only to the good and gemile Adapter has freward; forcerminly its belongs to C perform duty, not only so the kind and abut even so the hashleft, and mintedfaller though the grantude due to a kind Pala very foreible motive to make the Child duty, yet that is not the only nor chiefelf of it i that is laid in the command of Ga requires us shas to honocoun Pare timpartical, as never to have done any the lige the Child (which can hardly be in yet Rill the Command of God continues and we are in conference of that, so parid duce to our Parents, shough more of the type of gradicade should lye on as we are land and a result to duck or come of in a low condition it tring the bereay-HR

as this is due from the the Parents to on the fide, there are other Duty of Parents to Children alfordue from the Pa-othe Child, and that throughout the fe-

Astes and ages of it.

First, There is the care of the from the very birth, and

nues a duty from the Parent, Child be able to perform it to himself; the Child be able to perform it to himself; as duty which nature teaches; even the Sa-Berits have a great care and tendernels in alling their young, and therefore may ferve proach and condemn all Parents, who shall numerical as to neglect this. I shall not here into the question, Whether the Mother he obtained the question of some shall are first nonrishment, by giving the here felf, because twill not be possible to many writteness which may alter to and make it not lawful, but best not to do it; all I shall say hat where no impediment of sickness, weaknat where no impediment of fickness, weakor the like does happen, 'tis furely best for
blother her self to perform this office, there
rmany advantages to the Child by it, which
ad Mother ought so far to consider, as not to
them to her own sloth, or niceness, or any
unworthy motive; for where such only are bunds of forbearing it, they will never be unjustifiable and a mission, they being them-

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84. TOUTH White Diny of

But befides this first care, which belongs to the body of the Chile to Baprifin. there is another, which shou begin near as early, which belon to their Souls, and that is the bringing them the Sacrament of Baptism, thereby to procure them an early right to all those precious advantages, which that Sacrament conveys to them This is a duty the Parents ought not to delay, i being most reasonable that they who have be of fin to the poor Infant, Thould be very carn and industrious to have it washe off, as formary be: Besides, the life of so tender acream but a blaft, and many times gone in a momen and thoughwe are not to despair of God's m so those poor Children, who die without B fault, by whole neglect it is that they want it Exercise provide for the Education of them. Child; they must, as Solomon speak Prov. 22. 6. Train up the thild in the may he should go As soon therefore as Chile come to the use of reason, they are to be infirmed and that first in those things which concern t eternal well-being, they are by little and lit to be taught all those things which God h commanded them as their duty to perform; alfo what glorious rewards he hath provided for them, if they do it, and what grievous eternal punishment, if they do it note Th things ought as early as is possible, to be infil

led into the minds of Children, which (like not

veffele

ele) do ufually keep the favour of that which one all Parents to look they be attituded use hed with Mertue and Religion in Figure 1 enegletted, there is one ready at hand to cont enough to inftil into them all wickedand vice, even from their Gradies, and there allowed all our matures in much this graiter place of the and water than to good them is meet of the and waterfulness to prevent their endours of that Enemy of Souls, which can no be, but by policifing them at first with good ed of vice; that fo when the temprations when may be armed against them. This y is above all things the duty of Parents to after, and the neglect of it is a horrible lty; we justly look upon those Parents, as unnatural wretches, that take away the life their Child; but also other is mercy and ren-nels, compared to this of neglecting his edu-on, for by that he ruines his Soul; makes him rable eternally; and God knows, multicodes, ich cruel Parents there are in the World, that give up their Children to be polleft by the vil for want of an early acquaining them ware that do confcionably perform this duis too apparent by the strange rudencie and orance that is generally among youther Children of those who call themselves istians, being frequently as ignorant of and Christ, as the meerest Heathers. But whoever

that thus neglect th wehat it is not only brod ; la finely will is the Parenties who have this office of Watchmen crafted teichious of God over this code of the hard the bring them in pres franching lower by the present one handly extracted whereby they may a hand great there of the Devil, Idleness; and he amone force affect Art or Trade; where where they come to age, they may become stuffle to the Commonwealth, and they are homest living to themselves. Is evode a state of the age of the state of the p have this offi # of Adeas revised Educating at Children Children Correction Encouragement of Correction Encouragement of Correction Encouragement of Correction Correction Encouragement of Correction children in love with duty, by offering them wards and invitations and whenever they do verte notice of it, and encourage them to go or is an ill course fomb Parents held! who do in likecounte forms Parents bold! who do a multinever appear to their Children but are of fewerness and sufferity this feet a face of finerence and sufferity this fee him hat which S. Paul forewards Parents of he hide fashers not to prevoke their child worth and unknown when they do well, as if they do ill. way toppovoke them yand then the Apolitic whoever

ad . 4. Patents Daty to Chitaren . 28

Lor then meet is heather to using shall be shall be shall be and the theory where the theory where the thing where the thing where the thing where the thing and foul language, but in the than expression but it dist that to have the heath his thin to have the heath his to have the heath his to have the heath his to have the left to himtelf. But then this could have the given in the a thanker as may be do good to which purpose it must given timely the Child must not be further to many if till thath got a habit, this bornance too. This is a great error in Parents, they will let their Children slove with years to do what they lift, petrift to lie, to fear, without ever so much as the them, hav, pethaps please themselves the warry thits of the Child, and think to the warry thits of the Child, and think to tendentes of the

The Whole Ducy of Man.

must not be given in rage if it be it will not on the in danger of being inmoderate. But it will be in danger of being inmoderate, but it will be it effects upon the Child, who will shiply because he because he des done; a table because he Parent than bundled, whereas an contrary care should be patent or make the chartes who as senither of the rayer, who which he will never be throughly amended which he will never be throughly amended.

The Parent of the case of compare grown and compare grown too. There are yet on the partners to the parent compare the parent compare the compare grown to the compare their souls, to object them in respect their souls, to object them in their compare grown them in their compare compared to the compared grown them in their compared compared to the compared grown them in their compared compared to the compared grown the compared compared to the compared grown the compared compared grown the compared grown th

prove, as they find occasion

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Parent with Wealth, acting to what he hath, he must distribute to Caldren, remembring that fince he was distinguished to the World, he according to his ability, to provide for their co fortable living in it; they are therefore to lookt on as very unnatural Parents, who they may have enough to bend in their own one and excess, care not what becomes of the Children, never think of providing for the

nother fault is misk among Parents in this buhemelves be dead, heap up, perhaps, great mat-es for them against that time, but in the mean he afford them not fuch a competency, as may mischief come from this First, it lesses the allds affection to his Parent, nay, sometimes it roceeds so far, as to make him wish his death. hich though it be fuch a fault, as no temptation nexcute in a child, 'yer'cis alfo a great fault in Parent, to give that remptation. Secondly, it to the child upon thirts and tricks, many times honest ones, to fupply his necessities; this is, I ubt not; a common effect of it, the hardness of ments has often put Men upon very unlawful intes, which when they are once acquainted with abaps they never leave, though the first occasion fe, and therefore Parents ought to beware w they run them upon those hazards. Befides, Parent lofes that contentment, which he ight have in feeing his children five prosperth-worm would exchange for the vain imary pleasure of having money in his cheft. But this bufiness of providing for children, there is tanother thing to be heeded, and that is, that Parent get that wealth honestly, which he ikes their portion; else 'tis very far from bea provision: there is such a curse goes along than ill gotten estate, that he that leaves such one to his child, doth but cheat and deceive makes him believe he has left him wealth, thas withal put such a canker in the bowels

of it, that is sure to eat it out. This is to common an observation, that I need say nothing to confinite truth of it; would Godit were as general laid to heart as it seems to be generally taken a ticoof. Then surely Putents would not account a reasonable motive to implify dealing, that the may thereby provide for their children: for this got, a way of providing for them; may, that way to spoil them of whatever they have lawing an being of the nature of leven, which sow the whole sump, bringing shown surses upon a Man possesser, bringing shown surses upon a Man possesser, bringing shown surses upon a Man possesser, bringing shown surses upon a former with such such such them honestly to make affuring themselves how little sower it be, it better postion than the greatest wealth unjust gottens according to that of Solower, Previte Better is a little with righters sheets and any that great method without righters sheets and any that great method without righters sheets any that great method without righters sheets.

To give them owes to the child is Good Engood example, ample; he is not only to fet he rules of vertue and godlines, he he must himself give him a pattern in his own a clice. We see the force of example is infinitely by yond that of precept especially where the person one to whom we bear a reverence, or with who we have a continual convertation; both who usually meet in a Parent. It is therefore a mescellary care in all Parents to behave themselves to before their children, that their example me he a means of winning them to virtue. But all this age affords little of this care, may, so far

om it, that there are none more frequently the struments of corruptingchildren, than their own grents. And indeed how can it be otherwise ! hile Men give themselves liberty to all wick-iness, tis not to be hoped, but that the children hich observe it, will imitate it; the child that his Father drunk, will furely think he may be 100, as well as his Father. So he that hears him er, will do the like, and fo for all other vices if any Parent that is thus wicked himfelf, buld happen to have to much more care of his ld's Soul than his own, as to forbid him the ngs which himfelf practiles, or correct him for doing them; tis certain the child will account a great injustice in his Father, to punish him that which himself freely does, and so he is nelikely to be wrought upon by it. This confiation lays a most strict the upon all Parents to Christianly, for otherwise they do not only ard their own Souls, but those of their children and as it were, purchase an estate of inherice in Hell.

A fifth duty of Parents is bleftheir children; the way of doing To bleft is double, first, by their prayer; them ware by daily and earnest prayers ommend them to God's protection and blefboth for their spiritual and temporal citate; both for their spiritual and temporal citate; lecondly, by their piety; they are to be such ons themselves as that a bleffing may descend them upon their Posterity. This is often tiled in Scripture to Godly men, that their hall be bleffed. Thus in the second Commandat, God promises to shew mercy to the thousands.

gene-

mandments. And it is very observable in the Jerthat though they were a stiff-necked generation and had very grievously provoked God, yet a Godliness of their Foresathers, Abraham, stand Jacob, did many times move God to sthem from destruction; and on the other side see that even good men have fared the worse the iniquities of their sathers; thus when Johnad destroyed idolatry restored God's service, a done good beyond all the Kings that were best him, yet there was an old arrear of Manasseb Grandfather, which all this piety of his wo not blot out, but he resolves to cast Judah out of his sight, as you may read at large, 2 Kings. If therefore Parents have any bowels, kindness towards their children, any real desof their prosperity, let them take care by thown godly life to entail a blessing upon them

To give no nureasonable commands. 24 Sixthly, Parents must theed, that they use their por over their children with equand moderation, not to opporthem with unreasonable Co

mands, only to exercise their own authority, in all things of weight to consider the real gof their children, and to press them to noth which may not consist with that. This is a whereof Parents may often have use, but in a greater, than in the business of marrying to children, wherein many that otherwise are Parents, have been to blame; when out of eagerness of bestowing them wealthily, they so them to marry utterly against their own inclin

und. 14. Parents Duty to Children: 292

ns, which is a great tyranny, and that which requently betrays them to a multitude of milhiefs, fuch as all the wealth in the world cannot pair. There are two things which Parents ought fecially to confider in the matching their chilen; the first how they may live Christianly? d to that purpole to chuse a vertuous and niousrion to link them with; the fecond is, how ey may live chearfully and comfortably in this rld; and to that end, though a competency of ate may be necessary to be regarded, yet sure-abundance is no way requisite, and therefore t fhould not be too vehemently fought after; it which much more tends to the happiness of fate, is the mutual kindness and liking of the ties, without which, marriage is of all other most uncomfortable condition, and therefore: Parent ought to thrust a child into it. I have wdone with the first fort of Relation, that of.

and the second of the second o s a fee strange makers to a concern ing the line of the solven in the line of the solven is and solven in the solv on barrier lie Ora; a metro Sun

children or the fame hand date furent, and y of these is to have uniting hears and after

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SUNDAY XV

t which is a great groupy, and the which

Of Duty to our Brethren, and Relation Husband, Wife, Friends, Master Servants.

ide and to that and, thought a competent of

Dues to Breshren.

Sect. 1. HE second
of Relation is to of a Brother: n

be twofold, either natural, or spiritual; latter may in the largest extent contain us it all Mankind, all that partains of the same time; but I shall not consider it so in this playing already mentioned those general du

which belong to all as such. I n Matural. speak of that natural brotherhouse that is between those that are

children of the same immediate Parent; and duty of these is to have united hearts and associate this nature points out to them, they taking in a more special manner of each other staking in a more special manner of each other staking in a more special manner of each other staking in a more special manner of each other staking in a more secondary to have the great tenderness and kindness each to other; we see Abraham makes it an argument, why the should be no contention between him and Lot, cause they were brethren, Gen. 13.8. And those by brethren there is meant only cousins, yet helps the more strongly to conclude, that

earer relation is in reason to be a greater bar to frife, as also that this kindness is in some degree: be extended to all that have any nearness of bond of Religion (sp or book

2. This kindness and Love beveen Brethren and Sifters ought The necessity be very firmly grounded in eir hearts; if it be not, they will mong Breof all others in most danger of thren, agreeing ; for the continual

of Love a

werfation that is among it them whilst they are home in the fathers house, will be apt to minifome occasion of jan Besides, the equality is among them in respect of birth, often ices them inclinable to envy each other, when is in any respect advanced above the other. ad most of his Bather's love; and Rachel enher Sifter Leab, becapfe the was fruitful; efore for the preventing of fuch temperations, ill who have brethren and lifters, possess their d with a great and real kindness to them, from them as parts of themselves, and then will never think he either to quarrel with one part of the body does another of the body, but will ftrive to advance and help ard the good of each other.

The fecond kind of Brother

is spiritual; that contiene spiritual bro hole who profes the fame therhood.

with his The Church in our and then furely they that have the relation of

0.4

chil-

children to her must have also the relation of br thren to each others and to this fort of brethin also we give a great deal of renderness and all ction; the spiritual bond of Religion should; of others, the most closely unite our hearts. This the Brotherhood which S. Peter exhorts us love, 1 Pst. 2. 17. And to it we are in an efpec manner bound to do all good offices, Do go faith the Apostle, to all, but especially to them th are of the houshold of Faith, Galab, 10. Our co paffions are to be most melting towards them all others, in all their needs ; Christ rells us, th who foever gives but a cup of cold mater to any in name of a Disciple shall not lose his reward, Ma 10. 42. From whence we may affure our fel that this peculiar love to Christians as Christia is very acceptable in his fight, des of solow in

Our daty to hold required of us to these communion with thren; one principal, is these brestoren. I holding Communion is

ctrine: we are constantly to continue in the lief and profession of all those necessary true by which we may be marked out as followers. Disciples of Christ. This is that Faith who S. Jude speaks of, which was once delivered to Saints, Jude 3. by keeping whereof we contastill united to this spiritual brotheshood, in spect of profession, which we must constant do, what storms and perfections speed at the Apol Heb 10.22. Let us bold fast the profession of the Apol Heb 10.22. Let us bold fast the profession of an authority wavering. Secondly, we are also, as portun

fider ..

portunity ferves, to communicate with them in all oly offices; we must be diligent in frequenting; he affemblies of the Saints, which is as it were the dg of our profession, and therefore he that wilgly withdraws himlelf from these, gives ground support he will be apt to renounce the other But these parts of communion we find . Ally maintained by the first Christians, Acts z.

They continued stedfastly in the Apostle's Do ine and Fellowship, and in breaking of bread, and! were not frighted from it by any perfecutive though that were a time wherein they were with the tharpest sufferings, which may th us that it is nor the danger that attends this . by can acquit the of it.

Secondly, We are to bear sells sail and Brechen, according to the their Life. teof S. Paul Rom 19. 4. We miller

are from ought to bear the

mities of the weak. If one that holds all nesmy Christian Truths, happen yet to be in his communion or despite his person. S. Paul teaches us in the cafe of that weak. thee, who by error made a canfeles scruple about: Rom. 14. where he bids the stronger : fians, that is, those who being better incted, diferned him to be in an error, yet to we him nevertheles, and not to despite : as on the other fide, he bids that weak not to judge the ftronger. The leffer diffees in opinion must be born with on both 0.5.

fides, and must not in the least abate our broth

Thirdly, We are to a referred them deavour the restoring of any selection falls. I have been taken into any in. Thus S. Bant commands a stations, that they should restore him that a court aken in a fault, considering themselves, less that a cast away to give him over as utterly despend neither are we to triumph over him, in respect our own innocence, like the proud Phanise of the poor Publican, Luke 18, 11, but we are more to endeavour his recovery, remembring that own frailty is such, that we are not secure for the like falls.

To fimpathice a Sympathy and follow fee with them. with these brothen, to be a ly toucht with whatsever b

shem, either as they are confidered in forms in single persons. In society first, and they make up a Church; and that either universal, which is made up of all Bells shroughout the World, or any particular Church is made up of all the Believers in that acular Nation; and whatever happens to east these, either the whole Church in generally such single part of it, especially whereof our selves are Members, we are much affected and moved with it, to rejoyo all the prosperities, and to mourn and be all the breaches and desolations thereof.

ily and earnestly to pray with David, Pal. 18. O be favourable and gracious unto Sion, ild thou the walls of Jerufalem; and that espely when we fee her in diffres, and perfecuti-Wholbever is not thus toucht with the dition of the Church, is not to be lookt on living member of it; for as in the natural ly every member is concerned in the profipeof the whole, so certainly 'tis here; it was observation of the Pfalmiff, that God's fervants deft, Plain 102 14 and furely all his fervants of the fame temper, cannot look on the less and defolations of the Church, without the stell forrow and lamentation. Secondly, we cately forrow and lamentation. to have this fellow-feeling with our brethren.

Indered as lingle perions; We are to account a felves concerned in every particular Christian. of joy or forrow. Thus the Apostle exhorts. 12. 14 Rejoyce with them that rejoyce, weep. them that weep: And again, 1 Cor. 12. unduty. Whether one member suffer, all the mem-suffer with it, or one member he honoured, all-members rejoyce with it. All thele leveral etof love, we owe to their foiritual brethren. this love is that, which Christ hath made badg of his Disciples, John 12, 36, By the last men know that ye are my Disciples, if we live one to dust her; so that it we mean not all off discipleship to Christ, we must not foresthis love of the Brethran.

The wife owes to the Husband Obedience. 8. The third relation is the between Husband and Wiff This is yet much nearer the either of the former, as a pears by that Text, Ephel.

21. A man shall leave Father and Mother, a cleave to his Wife, and they two shall be one fle Several duties there are owing from one of the persons to the other, and first for the Wife, owes obedience. This is commanded by the postle, Col. 3. 18. Wives submit your selves to ye own Husbands, as it is fit in the Lord, They are render obedience to their Husbands in the Lo ris here, as in the case of all other Superiou God must be obeyed rather than Man, and Wife must not upon her Husbands command any thing which is forbidden by God. But all things which do not crois form command God's, this precept is of force, and will ferve condemn the neevilh flubbornness of ma Wives who refult the lawful commands of the Husband, only because they are impatient this duty of subjection, which God himself quires of them. But it may here be asked. W though ir be not unlawful, is yet very moon flient and improdent, must the Wife submit such a command? To this I answer, that it we be no disobedience in her, but duty, calculy mildly to thew him the inconveniences there and to persuade him to retract that comman but in case the cannot win him to it by fair treaties, she much neither try sharp langua

or yet finally refuse to obey, nothing but the lawfulness of the command being sufficient 9. Secondly, The Wife owes Fide at horse

y to the husband, and that of two Fidelity.

hith A Gall Look

p her felf pure and chaft from all steange braces, and therefore must not so much as ve an ear to any that would allure her, but. that lost, and never give any Man that has ce made such a motion to her, the least optunity to make a Jecond Secondly The es him likewife Fidelity in the managing those orldly affairs he commits to her, the must orthem to, as may be most to her busbands adhage; and not by deceiving and couzening of employ his goods to fuch uses as he allows.

of Thirdly, She owes him Love together with that all friendlines Love

kindness of conversation : The is a support midea your to bring him as much allulance and fort of life, as is possible, that so the may see that special end of the woman's creation being A belp to her bushand, Gen. 2, 13, and in all conditions, whether health or fickness. Ith or poverty, what soever estate God by his vidence thall cast him into . The must be ouch of comfort, and support to him, as the

To this all fullenness and hardboess all line and unquietness is directly contrary, has makes the wife the burden and plague of man, infread of a help and comfort. And fure fure: fure if it be a fault to behave ones felt to a person, as both been already shewed, how gremust it be to do so to him, to whom the great kindness and affection is owing to

The faults of the that any faults, or provoce that any faults, or provoce the design of the their frowardness; for the design of their frowardness; for the design of the

addition, lie forth religion or diffretion. No Religion, for where God has absolutely co manded a duty to be paid, 'tis not any line thiness of the perfor can excuse from it; no Difference for the worle a Husband is, more need there is for the wife to carry her with that gentleness and sweetness, that ma Perer gave che Wives of his time, 's Per. Likewise ye wives be in subjection to your own bands, that if any obey not the word, they may out the word be won by the conversation of the It feems the good behaviour of the Wives hought a powerful means to win Men from thenism to Christianity, and fure it might a days have fome good effects, if women w have but the patience to try it. At the I rewould have this, that it would keep fome fide the ill fruits of the wives unquiesness a netorious, that there are few Veighbourho but can give some instance of it. How a men are there, that to avoid the boile of a ward. Wife, have fallen to company her said by that to draukenacis, poverty, a

alritude of mischiefs ? Let all Wives therefore ware of administring that temptation. But enever there happens any thing, which, in does to her husband, the is to admonish him. let it be with that formers and mildness, that ay appear 'tis love, and not anger that makes. fpeak.

2. There are also on the Hufnd's part several duties; there first Love, which S. Paul reres to be very tender and

The Husband owes to the wife love.

passionate towards the wife.

pears by the fimilitudes he ufeth in that mat-Ephelis. The one that of the love a man s to his natural body. No man, fays he, 29, ever bateth his own flesh, but nourisheth deberiffethit. The other love is that Christto his Church; which is far greater, Verfe both which he fets as patterns of this love of ands towards their Wives. This utterly ids all harshness and roughness to them. mare to use them as parts of themselves, to love was their own bodies, and therefore to do nothat may be hurtful and grievous to them, nore than they would cut and gall their own h. Let those husbands that cyrannize over Wives, that fcarce use them like humane. tures, confider whether that be to love them. heir own bodies.

3. A fecond duty of the Hufis Faithfulness to the Bed. is is by God as well required of mefre

Hasband, as the Wife; and

of this duty with less abhorrence in the Husban yet sure before that just Judge, the offence wappearing less on the Man's side, than the Wan's lide, the wan's lide, and their Marria and so besides the uncleanness, a down-right jury, and those differences in the case, who seem to cast the scale, are rather in respect of vil and worldly consideration, than meerly the sin.

Mainte- to maintain and provide for the Winance. He is to let her partake with him those outward good things, who

with God hath bleft him and neither by nigo line's debartier of what is fit for her, nor yell unthrifting a to walte his goods, that he shall come unable to support her. This is certainly that you the Husband, who being, as hath be said, to account his wife as a part of his own day, much have the very same care to sustain he that he hath for himself. Yes this is not so to understoody as to excuse the wife from her professional industry, when that is required being intressonable the husband should to maintain the wife in idleness.

Infirm further the Wife, in the things where the concern her eternal welfare, if the ignorant of them. Thus S. Paul b

the wives learn of their bushands at home, I Can 36. which supposes that the husband is to tel her. Indeed it belongs to every Master of a mily to endeavour that all under his thank ught all necessary things of this kind, and then re more respecially his Wife, who is so much rendo him chan all the reft. This should he men exreful to get knowledge themselves, of forthey may be able to perform this duty w owe to others.

6. Laftly, Husbands

Wives are mutually Husbands and Wives pray for each other; to mutually to may for all bleffings from God and affift each other fpiritual and tempo-lin al good.

rand to endeavour all the stud . here

y can to do all good to one another, especialill good to each others Souls, by stirring up the performance of duty, and distuading and ving back from all fin, and by being like true estellows, helpful and affiltant to each other he diging of alleforts of Good, both to their Family, and all others within their reach. his is of all other the truest and most valuable eniNay, indeed how can it be faid they do mat all, who contentedly let each other run ninea courle that will bring them to eternal And ifithe love of Husbands and Wives e thus grounded in Vertue and Religion, would make their lives a kind of Heaven on th; twould prevent all those contentions and wlings forcommon among them, which are the t plagues of Families, and the leffer Hell in fage to the greater, and truly where it is not founded there is little comfort to be expecttrive, as S. Pava telle us, alom: . spainting

Mariani of all old at sately indicate the

The series of the the care of every one to perfore the chieff american to enter upon a confideration similarity forchand, and to chief the performance of the confideration similarity forchand, and to chief for perform with whom they a

have this spiritual friendship, that is, such a as truly fears God. There are many salie a of Marriage looks upon in the world, some mafor Wealth, others for Beauty, and generathey are only worldly respects that are at considered; but certainly be that would marriage to those better ends of serving God, a taying his own Soul; at least he must be sub be no hindrance to them, and to that purpose wither of the person chosen is more conduct than all the wealth in the world, though he not, but that a competency of that may like the considered.

Colareful Mor- all take head, that they me riage? I make head, that they me riage? I make head that they me riage? I make head that they me riages of those that were formerly promised some other, in which case his sure they right belong to those, to whom they past the formule and then for any other to marry the during the life of that person, is combse the band or wife of that other, which is direct at tery, as S. Paul tells us, Rom. 7, 3. The lunlawfulness there is also in the marriage those, who are within those degrees of kind

orbidden by God, the particulars whereof are down in the 18. and 20. of Levit. and whoses of nearnels, either to himfelf, or to his deled Wife, which is as bad, commits that great of Incest, and so long as he continues to live h fuch his unlawful Wife, remains in that ful guilt. This wariness in the choice of the fon to be married, would prevent many fad cts, which we daily fee follow such rash or awful matches. It were well therefore if pole would look on marriage, as our Church iles, as a thing not to be undertaken lightly duisedly, or wantonly, to satisfie mens carnal s and appetites; but reverently, discreetly, advib, foberly, and in the fear of God; and in fo dono doubt, a bleffing would follow, which wife there is little ground to expect. I have done with this Relation between Husband Wife.

o. The next is that between inds; and this relation if it be Friend ntly founded, is of great near-Phip. and usefulness; but there is

e more generally mistaken in the world; Men ally call them their friends, with whom they an intimacy and frequency of conversatithough that intimacy be indeed nothing but agreement and combination in fin. The nkard thinks him his friend that will keep company; the deceitful Person, him that aid him in his cheats; the proud Man, him will flatter him: And so generally in all vithey are look'd on as friends that advance andand further us in them. But God knows this far from Friendship; such a Friend as this, Devil himself is in the highest degree, who never backward in such offices. The true friendship is that of a direct contrary making; it concurrence and agreement in vertue, not vice: in short, a true Friend loves his Friend that he is very zealous of his good; and cettally he that is really so, will never be the inferment of bringing him to the green.

Its duties: est evil. The general duty of friend then must be resolved to the industrious pursuit of his friends real adv. tages, in which there are several particulars of

tained.

Fairbful committed to him by his friend, we mels. ther that of goods, or fecrets, that betrays the trust of a friend either, is by all men looks upon with abhorrer it being one of the highest fallenesses and the cheries, and for such treacherous wounds Wise man tells us, Every friend will depart, clus. 22.22.

Affiftance. Friend to be affifting to his Friend to be affifting to his Friend to be affifting to his Friend him when he wants advice: to chear him when he wants advice: to chear him when he wanted to endeavour his rescue out of crouble or danger. An admirable example have of this Friendship in Jonathan to De he loved him as his own Soul, and we see not only contrives for his safety when he wanted

nger, but runs hazards himself to rescue and liver his friend, draws his father's anger upon m, to turn it from David, as you may read at ge, 1 Sam. 20. A sical to sale this lune and

22. The third and highest duty of on or bereit Friend is to be aiding and affilting and Admos the Soul of his Friend, to endeat mition!

our to advance that in piety and

me by all means within his power, by extations and incouragements to all vertue, by nest and vehement dissussions from all fin lnot only thus in general, but by applying to particular wants, especially by plain and mdly reproofs, where he knows or reasonabelieves there is any fault committed. This fall others the most peculiar duty of a Friend, eing indeed that which none else is qualified

Such an unwillingness there is in most men lear of their faults, that those that undertake work, had need have a great prepoffession their hearts, to make them patient of it. Nay, fo generally acknowledged to be the proper ork of a Friend, that if he omit it, he betrays offender into fecurity; his not reproving be apt to make the other think he does nong worthy of reproof, and so he tacitly acts basest part of a flatterer, sooths and chees him in his fin. When yet farther it is conered how great need all men have at some time other of being admonished, 'twill appear a tunfriendly, yea, a cruel thing to omit it. e have that natural partiality to our felves, we cannot fo readily difcern our own mifriages, as we do other mens, and therefore

teis very necessary they should sometime fhewed us by those, who see them more d ly; and the doing this at the first may prethe multiplying of more: whereas if we be fered to go unreproved, it often comes to fi habit, that reproofs will do no good. And how shall that person be able to answer it el to God or himself, that has by his filence traved his friend to this greatest mischief? the expression of God himself speaking friend, Thy friend which is as thine own foul, D 13.6 And fure we should in this respect count our friends as our own Souls, by hav the same jealous tenderness and watchful over their Souls, which we ought to have of own. It will therefore be very fit for all have entred any ftrict friendship, to make one foecial article in the agreement, that I shall mutually admonish and reprove each of by which means it will become fuch an avoi part of their friendship, that it can never be staken by the reproved party for censoriousness unkindnels.

Prayer. of kindness must be added that of mer, we must not only assist our friend our selves, in what we can, but we must call in Almighty's aid to them, recommending them exhibit to God for all his blessings, both temporand spiritual.

Confiancy. in our friendships, and not our lightness of humour grow we of a friend, only because we have had him to

of wife

the last relation is that I median slent to Masters and Servants, "Servants one is which owe duty to each their Masters in That of the Servant is Obedience.

Obedience to all lawful mands; this is expresly required by the state. Behaf. 6. 6. Servants obey in all things states, sec. And this obedience must not grambling and unwilling one, but ready chearful, as he there proceeds to exhort, a with good will doing for vice; and to help herein, they are to confider; that it is to ord, and not unto Men. God has compler vants thus to obey their Masters; and the obedience they pay is to God, may well make them do it chearfully harsh or unworthy soever the Master be,

especially

especially is what the Apostle farther in verse 8. be considered, That there is a remark expected from God for it, and course would

Fidelity. want is faithfulnets yand tillet m hat two fotts; one as oppoled to fervice, the other to purloyning or defrain true fervice to his Mafter, not only when eye is over him, and he expects punishmen the omission, but at all times even whe Mafter is not likely to differ his failing that fervant that doth not make Confcien this, is far from being a faithful Servent eye-fervice being by the Apdille fet oppor that finglenels of heart, which he requi fervants, Ephes. 6. 5. The second fort of fair ness consists in the bonest managery of all t intrusted to him by his Master, the not w his goods, (as the unjust Steward was a to have done, Luke 16.) whether by carele bezeling of them, or by converting any of to his own use without the allowance of his Iter. This latter is that purloining of while Apostle warns fervants, Tit. 2. 10, and deed no better than arrant Theft; of the are all those ways, that the servant bath of ing to himself; by the loss and damage Master, as the being bribed to make ill bar for him, and many the like: Nay, indee fort of unfaithfulness is worse than o theft, by how much there is a greater trul fed, the betraying whereof adds to the As for the other fort of unfaithfulness, t

iffers not much in effect from this, the Mafter may lofe as much by the one as the other, and hen what odds is it to him, whether he be robbid to the coverentness or negligence of his Servant? Indist is still the same breach of trust with the other; as well to the care as the honesty of a Servant: for 'twould be little advantage to a Master to be secured that his Servant would be himself cheat him, whilest in the mean time awould by his carelessness give opportunity to hers to do it; therefore he that does not care-ly look to his Master's profit, deceives his trust, well as he that unjustly provides for his

tence and meckness under the Submission troots of his Master, not answer to repute.

as of that is, not making such surly and rude plies, as may increase the Master's displeasing, a ing too frequent among Servants, even in the self seprebensions; whereas S. Pater directs in patiently to suffer even the most undeserved inchon, even when they do well and suffer for a Pet 2 20. But the patient suffering of rete is not all that is required of Servants in this atter, they must also mend the fault they are taked for, and not think they have done ough, when they have (though never so durally) given the Master the hearing.

werthy our diffquiet, than any thing of city of

in any later and 81 A fourth Duty of at Servi Diligence is Diligence the must constantly tend to all those things, which the duties of his place, and not give himfelf idleness and floth, nor yet to Company keeps may take him off from his Mafter's buffriefs. It thefe are necessary duties of a servant, which th are carefully and confeionably to perform, not much to elcape the Malter's anger, as God's, w will certainly call every one of them to an count how they have behaved themselves t wards their earthly Mafters and ; 1 60 or an tight of the other f

Mafters owe to there are fome things also o their Servants ing from the Masters to the Justice. performing those conditions on which they white fuch are commonly the giving them for

and wages, and that Malter that with holds th is an opprefior, which will she will vem a

and a de Secondly, The Mafter i Admoni- admonish and reprove the Ser in Paules against them, wherein Masters are backward; but also and more cially in faults against God, whereat every fter ought to be more troubled than at the which tend only to his own loss, or incommence; the dishenour of God, and the hazart the meanest Man's Soul, being infinitely m worthy our disquiet, than any thing of the or kind can be. And therefore when Masters efently on hire for any little negligence or fault shout trouble fee them run into the greatest ragainst Gods tis a lign they consider their concerning to much, and God's glory. their Servants Souls too fittle. This is too amonly the temper of Malters, they are genecareles how their Servants behave themves towards God, how difordered and pro-ine their Families are, and therefore never low any exhortation, or admonition to perde them to Vertue, or draw them from Vice; a Maffers forget that they must one day give count how they have governed their Fami-Ir is certainly the duty of every Ruler to

those that are under his charge, and that as I in this leffer dominion of a Family, as in the ater of a Realm or Nation. Of this David to careful, that we fee he professes, Psaim. e, that he that told lies should not tarry in his to much he thought himself bound to pro-that he Family might be a kind of Church, emily of goldly upright persons: and if all ers would endeavour to have theirs to, they d, besides the eternal reward of it hereafter, present benefit by it, their worldly huswould thrive much the better; for if their
ints were brought to make Conscience of
ways they would then not dare either to
gligent or fane.
But as it is the duty of Masters to admo-

and reprove their Servants, to they must

also look to do it in a due manner, that is, so may be most likely to do good not in passion a thing but the despiting or hating him; but w fuch fober and grave Speeches, as may convin is a kind defire of his amendment (and not a) linguels to wreak his own rage) which ma the Master thus to rebuke him.

22. A third duty of the Maste to let a good example of honesty Good exgodlines to his Servants, with which its not all the exhortati emple. or reproofs he can use, will ever do good; or he pulls down more with his example, than politible for him to build with the other; tis madness for a drunken or profane Master

expect a fober and godly Family.

3.2. Fourthly, The Mafter to provide that his Servants a Means of Innot want means of being AruEtion. structed in their duty, as that they may daily have constant times of w thipping God publickly, by having Prayer the Family: but of this I have spoken be under the head of Prayer, and therefore here fay no more of it.

24. Fifthly, The Malle Moderation in reasonable and moderate Command. dens on his Servants than they are able to

pericularly, not requiring to much work they thall have no tim: to bestow on their s on the other fide he is not to permit them to five fo idly as may make them either useless to im, or may betray themselves to any ill.

ve his fervants encouragement Encouragement well-doing, by using them in well-doing.

rich that bounty and kindness

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fich their faithfulness, and diligence, and piety ferves; and finally, in all his dealing with them, is to remember that himself hath, as the Apostle with, Eph. 6.9 m. Master in heaven, to whom he will give an account of the usage of his meanest event on Earth. Thus have I briefly run hough those several relations, to which we owe reicular Duty, and so have done with that hist arch of Duty to our Neighbours, that of Justice.

SUNDAY XVI.

ther Branches of our Duty to our Neighbour. Of Charity to mens Souls, Bodies, Goods and Credit.

HE lecond branch of
Duty to our Neigh- Charity.
bours, is Charity,
or Love. This is the great
the Commandment, as Himself calls it, John
P 2

13.34. that ye love one another, and this is aga repeated twice in one Chapter, John 15.12, and the first Epistle of S. John is almost who spent in the persuasion of this one duty by who we may see it is no matter of indifference, but the strictly required of all that profess Chu Indeed himself has given it as the badge and in ry of his Disciples, John 13. 39. By this shall men know ye are my Disciples, if ye have love to another, as a see that the same required to another.

In the Affe- ed two ways; first, in respect the Affections; secondly, of Actions. Charity in the affections.

ons is a fincere kindness, which disposes us wish all good to others, and that in all their carcities, in the same manner that Justice obligates to wish no hurt to any Man, in respect eith of his Soul, his Body, his Goods, or his Credit this first part of Charity binds us to wish all goot to them in all these.

And first for the Soul. If we have To Men's any the least spark of Charity, Souls. cannot but with all good to Me

Souls. Cannot but wish all good to Me Souls; these precious things whe Christ thought worth the ransoming with own Blood, may surely well challenge kindness and good wishes; and therefore it do not thus love one another, we are far to obeying that Command of loving as he had loved; for twas the Souls of Men which he wed so tenderly, and both did and suffered much for. Of this love of his to Souls there two great and special effects: the first, the

ifying them here by his Grace, the fecond, the naking them everlastingly happy in his Glory; and both these we are so far to copy out in our idness, as to be earnefully desirous that all Mon hich may make them capable of eternal happihereafter. It were to be hoped, that none, thimself carried a Soul about him, could be ocruel to that of another Man's, as not fincerely wish this, did not experience shew us, there fome persons, whose malice is so devillish, to reach even to the direct contrary; the wifhnot only the fin, but the damnation of ers. Thus may you have forme, who, in any ry or oppression they suffer, make it their ly comfort, that their Enemies will damn micles by it; when alast that should to a istian be much more terrible, than any inf ing they could bring upon him. He that is this temper is a Disciple of Satan not of wift, it being directly contrary to the whole pe of that grand Christian Precepts of dowing neighbours as our felves. For it is fine, no nthat believes there is fuch a thing as o wifhes it to himfelf; be he never ways that lead to it, yet he wishes be his journeys end; and therefore by of Charity faould as much dread it for his and therefore it we with well to anoth econdly Worsteto with all remos sunt ed to the Bodies of Men, all To their Bo ith and welfare; we are gestio dies, Goods, lly tender enough of our own mand credit dies, dread the least pain or no ideath and ill,

ill, that can beful them: Now Charity, vertue of the fore mentioned Precept, sat this tenderness to all others thand whatever apprehend as grievous to our felves, we multing should hefal another. The like be faid of the other two. Goods and Credit. as we wish our own thriving and reputation, we should likewise that of others, or else can never be faid to love our Neighbour as his. did not expendence there is sould

titility on 6

This Charity of the after Effects of this ons, if it be fincere, will certe Charity, have these several effects, w are fo inseparable from it,

they are often in Scripture accounted as parts the duty, and fo most strictly required of Fieft it will keep the mind in a peaceable meek temper towards others, to far from ing occasion of contentions, that no prov tion thall draw us to it; for where we t kindness we shall be unapt to quarrel, it b one of the special qualities of Charity, that mot enfily provoked, 1 Cor. 13: 5. And then whoever is unpeaceable, thews his heart is friture of this Charity. Secondly, it will compation towards all the miferies of or every mishap that befals where we wish is a kind of defeat and difafter to our fe and therefore if we wish well to all, we be thus concern'd in the calamities of all, a real grief and forrow to fee any in m and that according to the proportion of the fering. Thirdly, it will give us joy in the frerities of others. Solomon observes, Prev.

of that the define accomplish is sweet to the Scul; and then whoever hath this real define of his ad then whoever hath this real defire of his eighbour's welfare, his defire is accomplished their prosperity, and therefore he cannot but we contentment and laustaction in it. Both sele are together commanded by S. Pael, Rom. 1.12. Rejoice with them that rejoice, weep with the that weep. Fourthly, it will excite and fire our prayers for others; we are of our selves potent, see the Creatures, unable to bestow things where we most wish them; therefore we do indeed desire the good of others, we ut seek it on their behalf from him, whence try good and perfect gift cometh, James 1. 17. is is so necessary a part of Charity, that withit our kindness is but an infignificant thing, and of empty complement. For how can he believed to wish well in earnest, who will thus put life and efficacy into his wishes by ming them into Prayers, which will othere be vain and fruitless. The Apostle thought fit to leave Men to their bare wishes, but borts that supplications, prayers, and giving hanks be made for all men, i Tim. 2. 1. which expt all that have this true Charity of the art will readily conform to. These severals to naturally the fruits of this Charity, that a deceit for any Man to perfuade himself he it, who cannot produce these fruits to evi-

but there is yet a farther exceley of this grace; it guards the nd, and fecures it from feveral at and dangerous vices; as first

P.5 -

It casts out Envy.

from

from Envy: this is by the Apostle raught us be the property of Charity, 1 cor. 13. A. Charenverth nor; and indeed, common reason a confirm this to us, for Envy is a forrow at a prosperity of another, and therefore must nee be directly contrary to that defire of it which shewed before was the effect of love: so that love bear sway in the heart, twill certainly charent this Vertue, that are still grudging and replied at every good hap of others?

Secondly, It keeps down Pride

the Apostle in the sore mention place, Charisy vanneth not is self, is not on mp; and accordingly we find that where this sue of love is commanded there humility is bed with it. Thus it is, Col. 2. 12. Put on there bowelt of Mercies, Kindness, Humbleness of An and Rom. 12. 10. Be kindly affectioned one roule another with brotherly love, in honour preferring another; where you see how close an attend Humility is of Love. Indeed it naturally so from it, for Love always sets a price and value on the thing beloved, makes us esteem prize it; thus we too constantly find it in love, it makes us think highly of our selves, we are much more excellent than other Mow if love thus placed on our selves, be Pride, let us but divert the course, and turn love on our brethren, and it will as surely be Humility, for then we should see and value to gifts and excellencies of theirs, which now pride, or our hatred make us to over-look needs

glect, and not think it reasonable either to defich a comparison; we should certainly find use to put the Apostles exhortation in practice, bit. 4. That we should offeren others better than r felves. Whoever therefore is of to haughty temper, as to vilifie and diffain others, may nclude, he hath not this Charity rooted in his men than to lee Men make range proteit me

Thirdly, It calls out Cenforis more walnut uses and rash judging; Chari- bicensorious-as the Apostle saith, a Corners. ness. Thinketh no evil; is not apt to

tertain ill conceits of others, but on the contraasit follows, Verle 7. Believeth all things, bohall things; that is, it is forward to believe and pe the best of all Men; and furely our own ex-rience tells us the fame, for where we love we utually unape to diftern faults, be they never gross (witness the great blindness we generalhave towards our own) and therefore shall tainly not be like to create them, where they not, or to aggravate them beyond their true and degree. And then to what shall we imte those unmerciful centures and rash judgthe want of this Charity?

Fourthly, It casts out diffembling

d feigned kindness; where this Disser-mand real love is that falle and bising unce feit one flies from before it,

this is the love we are commanded to have, thas 8 without diffrmulation, Rom. 12.9.1 In-

be no possible use of difficultation; because the in cruth all that the false one would seem to and so is as far beyond it, as Nature is beyond A may indeed as a divine vertue is beyond a foul for fuch is that hypocritical kindnels: and yet to be feared, that does too generally usurp place of this real Charity; the effects of it are visible among us, there being nothing more co mon than to fee Men make large professions those whom as soon as their backs are turned t either deride or mischief.

Self feek rines, and felf-feeking: 'tis of noble and generous a temper, the despites all projectings for gain

advantage Love feeketh not her own, I Cor. 1 And therefore that huckstering kind of low much used in the World, which places it self of there where it may fetch in benefit, is very

from this Charity.

Laftly, It turns out of the h Revenge. all malice and defire of Reve which is to utterly contrary to which is to utterly contrary to that it is impossible they should both dwell the same breast; its the property of love to all things, I for \$3.7. to endure the greatest juries, without thought of making any other turn to them than Prayers and Blessings at therefore the malicious revengeful person is of ethers the greatest stranger to this Charity.

The true, if this Van This Charity to be were to be exercised but extended even to wards some forts of persons.

Enemies.

it might confift with ma

outhers, it being pollible for a Man that bitterchares one, to love another: but we are to take arise that this Charity must not be so confined, at must extend and stretch it self to all Men in the World, particularly to Enemies, or else it is not that divine Charity commended to us by Christ. The loving of Briends and Benefactors is so low a pitch, that the very Publicans and Sinners, the worst of Men were able to attain to it, Matth. 5. 46. And therefore 'tis not counted ewardable in a Disciple of Christ; no, he ex-ects we should four higher, and therefore hath et us this more spiritual and excellent Precept, loving of Enemies, Matth. 4. 44 Lay wate you, eye your enemies, bless them that curse you, and as for them that despitefully as c you, and persecute w; and who loever does not thus, will never cowned by him for a Disciple. We are thereare to conclude, That all which hath been faid oncerning this Charity of the Affections, must sunderstood to belong as well to our spitefullest nemy, as our most obliging friend. But because assis a duty to which the froward nature of Man apt to object much, 'twill not be amils to init a little on fome confiderations, which may force it on us.

And first, consider what math been already toucht on, Marives theretest it is the Command of unto. Command Christ, bothen the Texts above of Ghrist.

mentioned, and multitudes of

there; there being fcarce any Precept to often appeared in the New Test ament, as this of loving and forgiving of our enemies. Thus, Epb. 4.32.

Be ye kind one to another, tender hearted, for one another: And again, Col. 3. 13. Fort one another. And again, (ol. 3. 13. Forbed one another, and forgroing one another, if any bave a quarrel against any, even as Christ forgon, so also do ye. So also, i Pet. 3. 9. Not dring evil for evil; nor raising for raising, but transmiss Blessing. A whole Volume of Temight be brought to this purpose, but these certainly enough to convince any Man, that is strictly required of us by Christ, and indeed chink there are few that ever heard of the G brange is it, that Men that call themselves C ftians, should give no degree of obedience to nay, not only fo, but even publickly avow, profes the contrary, as we daily fee they it being ordinary to have Men refolve, and clare that they will not forgive such or sin Man, and no confideration of Christ's comm can at all move them from their purpose. tainly these Men understand not what is me by the very word Christian, which lignific Servant and Disciple of Christ, and this Cl ty is the very badge of the one, and leffon of other; and therefore the the greatest abfund and contradiction, to profess themselves C flians, and yet at the fame time to relift this express Command of that Christ, whom t own as their Mafter, If I be a Mafter, faith Grahere is my fear? Mal. 1. 6. Obedience and verence are so much the duties of Servants, in mo Man is thought to look on him as a Matter whom he pays them not. Why call je me be Lurd, and do not the things I fay? Gith Chi

the 6.46. The whole World is divided into the great Families, Christ's and Satan's, and the sedience each Man pays, lignifies to which of the Matters he belongs: It he obey Christ, to the Matters he belongs: It he obey Christ, to the Matters he belongs: It he obey Christ, to the make and revenge is so much the dictate of that taked Spirit, that there is nothing can be a note direct obeying of him; its the taking his very on our backs, the Proclamation whose trans we are What indiculous impudence it then, for Men that have thus entired themewas of Satan's Eamily, to pretend to be the trans of Christ: Let such know assured the strants of Christ: Let such know assured the tax day of Accompt, be taked over to their the matter than they shall not be owned by Him, but at the teat day of Accompt, be taked over to their some Master, to receive their wages in Fire and imittone.

A flecond confideration is the Example of God, this is an argu- Example of an Christ himself thought fit to God.

you may see, Lake 6. 35, 36. Where after hang given the Command of loving Enemies, encourages to the practice of it, by relling it is that which will make us the Children of Highest, (that is, 'will give as a likeness and emblance to Him, as Children have to their tents,) so he is kind to the instantial, and the is and to the lame purpose you may read, and to the lame purpose you may read, at he is and to the lame purpose you may read, at he is a few good, and sendeth rain on the just and on sample, and sure lenders rain on the just and on sample, and sure this is a most forcible concration to excite us to this duty. God, we low, is the fountain of perfection, and the be-

ing like to him, is the fumm of all we can tor; and though it was Lucifer's fall, his An tion to be like the most High, yet had the lacks he affected been only that of Holiness Goodness, he might still have been an Angel Light. This desire of imitating our Heavenly ther, is the especial mark of a child of His. this kindness and goodness to Lucroses is a commently remarkable in Good, and that not in respect of the temporal mercies, which is differently beltows on all, his few and rains of majorit, as in the Text fore-mentioned, but the in his Spiritual Mercies. We are all by wicked works, Col. 1. 21. Enemies to him. the milchief of that enmity would have fa wholly upon our felves. God had no me belides that of his pity to us, to with a rec liation; yet so far was he from returning entirity, when he might have revenged himse our eternal ruine, that he defigns and contribow he may bring us to be at peace with his is a huge degree of mercy and kindness. the means he used for effecting this, is yet far youd it, he sent his own Son from Heaven work its and that not only by perfusions fufferings also; fo much did he prize us or rable Creatures, that he thought us not too bought with the blood of his Son. The like ample of mercy and patience we have in Ch both in laying sown his lift for securities, and in that meek manner of doing it. which we excellently. Fer forth by the Apollie . . Pr 22, 23, 24, and commended to our imita Now furely, when all this is confidered, we m

make S. John's inference; Beloved, if God fo more ong he alfo to love one another, I John 4. low that we ful a thing is it for us to retain difires against our brethren, when God thus by his towards us, and that when we have so ly provoked him

This directs to a third ideration, the compa- The diffroportion our fins against God, bermeen our ofthe offences of our bren against us, which God, and ments fooner shall come to but there will appear a

fences against against us.

difference between them, and that in feveral ofts. For first, there is the Majesty of the against whom we fin, which exceedingly there cannot be for great a distance; for th some Men are by God advanced to such ency of dignity as may make an injury of-to them the greater, yet still they are but of the fame nature with us, whereas he is bleffed for ever | Secondly, there is his So enty and Power, which is original in God ve are his Creatures, we have received our e being from Him, and therefore are in the of manner bound to perfect obedience: eas all the Soveraignty that one Man can bly have over another, is but impacted to n by God and for the most part there is of this neither in the case, quarrels being usual among equals. Thirdly, there is his nite bounty and goodness to us; all that ever enjoy, whether in relation to this life or a better.

better, being wholly his free gift, and for is the foulest ingratitude added to our Crimes; in which respect also tis impossible one Man to offend against another in such gree, for though one may be (and too are) guilty of unthanktulness towards Men because the greatest benefits that Man can flow, are infinitely short of those which doth, the ingratitude cannot be near for gre toward Godie is. Laftly, there is the gre and multitude of our fins against God, do infinitely exceed all that the most inj Man can do against us; for we all fin much ner and more hainously against Him, than Man be he never fo malicious, can find o timities of injuring his Brethren. This inchity and disproportion our Saviour incimate the Parable, Mark 48. where our offense against God are noted by the ten thousand lents, whereas our Brethrens against us an lents, whereas our Brethrens against us an scribed by the hundred Pence; a Talent hu oue-weighs a Penny, and ten thousand out or a hundred; yet fo, and much more, doe weight and number of our fins exceed all offences of others against us + Much more be faid to fhew the vast inequality between faults which God forgives us, and those we possibly have to forgive our Brethren: But I suppose may suffice to silence all the object of cruel and revengeful persons, against kindness to Enemies. They are apr to look on it as an abfurd and unreasonable thing fince God himself acts it in so much a high gree, who can without blasphemy fay tis un Detter. fons

means

ble? If this, or any other spiritual duty fo to us, we may learn the reason from pattle, at Gord 2: 14: The chroniman recei-noticle things of the Spirit of God, for they are back auto him; it is the carnality and fiethfor our hearts that makes it feem fo, and store instead of disputing against the Duty, is purge our hearts of that, and then we shall that true which the spiritual Wildom affirms or Dochrines, Prov. 81 9. They are all plain to that understanders, and right to them that find stenge are the motivefilets, tormenting This loving of Enemies along att that only a reasonable, but a Pleasantness int duty, and that I suppose of this Dary. buth Consideration; there was his a graft reat deal of fweemels and delight to be as those that have practifed it the name of earthly pleasures being such, that 'tis them. No Mandan for left the the cafe delitious thing to another a char by it he mowers rollish of it; held all finit actually files and foreign much move to inspiritual es, oridetherefore heathar would fully the fweetness and pleasantness of this Duthin fee to the practice, and then his own sence will be the best Informer But in in time, thow very unjust; year and foomentoday, Phis is ideform and involerable, never to much as once offered to try whe indeed it were fo or no . Yet by this very

means an ill opinion is brought up of this a delightful duty, and passes currant among a whereas in all suffice the testimony of it of be taken only from those who have tried it, they would certainly give another account of Bue though the full knowledge hereofbe

had only by this nearer acquaintance, yet may differn somewhat of smiableness in no other way, yet at least by comparing it the measures of its contrary. Malice and venge are the most restless, tormenting particless. that can possess the mind of a Mani they Men in perpetual fludy and care how to their milchievous purpoles, it diffurbs the fleep, as Solomon observes, Pret 4 16. Ti not except they have done mife hief and then se taken away, except they can'fe fore the east it impitters all the good things they fo that they have no take or relish of them remarkable example of this we have in Ho who though he abounded in all the greatne felicity of the World, yet the malice he had poor despicable Man, Mordeen, kept him rafting contentment in all this, as you in Effher 5, where after he had related to his f all his prosperities. Verse 11. he concludes Verse 12. Tet all this availeth me nothing, as the Mordetarthe Jew fitting in the King On the other fide, the peaceable Spirit, the quiesly pass by all injuries and afficones, a continual calm, and is above the malice of Enemies: for let them do what they can, cannot rob him of his quiet, he is firm as a n 27/200

no florms or winds can move, when the and revengeful Man is like a Wave, the least blast tolles and tumbles from its But besides this inward disquet of re-eful Men, they often bring many outward nities upon themselves, they exasperatotheir mies, and provoke them to do them greater hiefs, nay, oftentimes they willingly run felves upon the greatest mileries in puelisit er revenge, to which its ordinary to see facrifice Groods, Eale, Cradit, Life, nay, Sould, not caring what they fuffer themselves, so may spight their Enemy, so strangely does wretched humour befor and blind them. On ontrary, the meek person he often melts his triary, pacifies his Anger; A last answer th any wrath laith follows. Prov. 15. 1. And there is nothing can tend more to that ends if it do happen that his Knemy be so inhust, that he mile of doing that, yet he is fill a try all he can suffer. For built, he gains an retunity of exerciting that most Christian coof charity and forgiveness; and so at once eying the command, and imitating the extended by Savious, which is to a true Christian a most valuable advantage; and then sey, he gains an accession and increase to his ad hereaster. And if it he objected, that that to be reckoned in to the prefent pleasure of uty: I answer that the expectation and be-fit is, and that alone is a delight antimitely savisting than the present enjoyment of all pleafure pan be. He had a smith agrow on reduced away with the near of a gray year

ner fourth Confiderate If we forgive with Dangers of not perform not, God will this Duty, of which I may forgive with rection up divers, but I have a small only on that great which contains in it all the rest, and that is forfeiting of our own Pardons from God. having our first against him kept still on his and not forgiven. This is a consideration, methicks should affright us into good nature it do not; our mallet it greater to our fether to our Enemies. For alas I what hur possible for these to do to another; which bear any comparison with that thou dolt thy in long the pardon of thy fins! which unipeakable a milchief, that the Devil his with all his malice cannot with a greater, all he hims at; first, that we may fin, and charthole fine may never be pardoned, for the knows he has us fire enough. Hell damnetion being certainly the portion of e unpardoned Sinner, beinds all other effects God's wrath in this life. Confider this, and tell me what thou halt got by the highest revenue ever affectly thou another. That development in the motion of Men. That Revenue fraces: but is in possible there can be a see the most difference at Palate) any such for the most difference at Palate) any such for nels in it, as may recompence that everla bitternels that attends it. Tis certain no in his wife can upon force pinging, that there is. But also we give not our leives to be to weigh things, but fuffer our leives to be tried away with the heat of an angry humour,

afidering how dear we must pay for it: e filly Bee, that in anger leaves at once her and her life behind her; the fting may perive some short pain to the sless it there is none but discerns the Bee has the of it, that pays her life for to poor a Re-So it is in the greatest act of our malice, perhaps leave our Stings in others, put o fome present trouble, but that compabre than that inconfiderable pain is to Nay, not to much, because the mischiefs bring upon our selves are eternal, to no finite thing can bear any proportion. ad plotting a revenge, that thou quite mi-the mark; thou thinkest to hit the Ene-ad alast thou woundest thy self to death. no man fpeak peace to himfelf, or think ele are vain terrors, and that he may obdon from God, though he give none to hiren. For he that is truth it felf has affuthe contrary, Matth. 6. 15. If ye forgive not passes. And left we should forget the of this duty, he has inserted it in our rayers, where we make it the condition, ich we beg pardon from God; Fargive us passes, as we forgive them that trespass a What a heavy curie then does every rerayer? He does in effect beg God not to the him; and tis too fure that part of his will be heard, he shall be forgiven just

as he forgives, that is, not at all. This i and the Servant, Matsh. 18. The Servan obtained of his Lord the forgiveness of a debt, ten thousand Talents, yet was to cri his fellow-lervant, as to exact a poor to Sum of an hundred Pence; upon which his recals his former forgivenels, and charge again with the whole debt: and this Chri plies to our present purpose, Verse 35. So wise shall my beavenly Father do unto 304, if a your hearts forgive not every man his brother respasser. One such act of uncharitable able to forfeit us the pardon God hath g us, and then all our lins return again up and fink us to utter ruine. I suppole it n to heap up more testimonies of Scripture truth of this; thele are so clear, as may serve to persuade any Man, that acknow Scripture, of the great and tearful danger fin of uncharitablenels. The Lord policis hearts with fuch a just sense of it as may m avoid it.

The last consideration I Gravitude mention, is that of Gravitude Cod and shewed wonderful cles to us. Christ has suffered by things to bring us into a capacity of that cy and Pardon from God: and shall we not think our selves obliged to some return thankfulnes: If we will take the April dies for as all, its but measurable to south the corresponding to the content of the content

that died for us. Indeed were every moment us life confectated to his immediate Service, ere no more than common gratitude requires. ar less than lich inestimable benefits dej what a mameful unthank fulness is it then
env him to poor a faitsfaction as this, the
ving our brethier. Suppose a Man that
ransomed either from death or flavery by
ounty and furserings of another. Should upis release be charged by him that so forgive
in return of that kindlags of the to forgive
should debt, which was owing him by some highe debt, which was owing him by lome perion, would you not think him the unthis to great a Benefactor. Yet fuch a this to great a Benefactor. Yet fuch a this to great a Benefactor. Yet fuch a this and much worse is every revengeful perchisit thath bought us out of eternal flave and that not with correspible thing. As four this this own most pre-hold, and hath earnestly recommended to be love of our brethren, and that with the motiving arguments. noving arguments, drawn from the great-f his love to us, and if we shall obstinateme him in to just, so moderate a demand, inspeakable a vilenels is it? And yet this b down-right, if we keep any malice or e to any person whatsbever. Nay, farther, not barely an unthankfulnels, but there is yned with it a horrible contempt and de-e of him. This Peace and Unity of Bre-was a thing to much brized and valued by that when He was to leave the World. He hit it the most precious thing He could beog of him. th, and therefore left it by way of Legacy pront

to his Disciples, John (4,27 Peace I leave much). We use to set a great value on the slightest quests of our dead friends, to be exceeding care not to lose them; and therefore if we willing bangle away this se precious a Legacy of Christa a plain sign we want that ove and esteem him, which we have of our earthly friends, a that we despise him as well as his Legacy. That we despise him as well as his Legacy great prevailing of this sin of uncharitableness made me stand thus long on these considerating for the subduing to God grant be man make simpression on the Reader of man be available to purpose

I shall only add this time advice. That their whatsoever other remedies against this sin, in be used timely tils off-times the frustrating bodily Medicines, the applying them took and tis much offner to in obtained; therefore it be possible, let these and the like confidences be so constantly and habitually fixt in heart, that they may frame

heart, that they may fram
The first rising to such meekness, as may
of rancor to be vent all risings of rancor a
suppress.

venge in thee, for it is a
better they should serve a
mour to prevent, than as ballam to cure

mour to prevent, than as balfam to cure wound. But if this pallion be not yet so suit in thee, but that there will be some stirring it, yet then be sure to take it at the very rile, and let not thy fancy chew, as it were on the injury by often rolling it in thy mind, remember betimes the foregoing considerate and withal, that this is a time and leason of to thee, wherein those mayest shew those prob

ofited in Christ's School, there now being an portunity offered thee either of obeying and afing God, by passing by this offence of the ther, or elfe of obeying and pleasing Satan, it lover of discord, by nourishing hatred against m. Remember this I say, betimes, before n be inflamed, for if this fire be throughly dled, it will east such a Smoak, as will blind reason, and make thee unfit to judge even in To very plain a gale, Whether it be betrer obeying God, to purchase to thy self eternal or by obeying Satan, eternal Torments. creas, if thou put the question to thy felf re this commotion, and disturbance of mind, impossible but thy understanding must pronce for God; and then unless thou wile be perverie that thou wile deliberately chuse the thou wile furely practise according to that nce of thy understanding of I shall add no on this first part of Charity, that of the Afons.

proceed now to that of the

ons: And this indeed is it. Charity in the eby the former must be ap-

ed; we may pretend great to break forth in the one we may fay of that Love, as S. James of the Faith he speaks of, that it is dead, Jam. Itis the loving in Deed, that must approve Actions may likewife firly be distributed, as rines was in relation to the four diffinct caes of our brethren, their Souls, their Bodies, Goods and Credit.

The

Towards the mind of our Neighbour.

The Soul, I formerly told you may be confidered either in a Natural or Spiritual Sence, and i both of them Charity binds us a do all the good we can. As the

Soul fignifies the Mind of a Man, so we are tendeavour the comfort and refreshment of or brethren, desire to give them all true cause of and chearfulness, especially when we see an under any sadness or heaviness, then to be out all the Cordials we can procure, that is labour by all Christian and sit means to chear troubled Spirits of our brethren, to comfort that are in any beaviness, as the Apostle speak 2 Cor. 1. 4.

But the Soul in the spiritual fe His Soul. is yet of greater concernment, the fecuring of that is a matte much greater moment, than the refreshin the mind only, in as much as the eternal form and fadnesses of Hell exceed the deepest form of this life; and therefore though we must omir the former, yet on this we are to emp our most zealous charities; wherein we are to content our felves with a bare withing we the Souls of our brethren, this alone is a gifh fort of kindness unworthy of those are to imitate the great Redeemer of Souls, did and fuffered to much in that purchace: we must add also our endeavour to make t that we wish them; to this purpose it were reasonable to propound to our selves in al converlings with others, that one great of doing some good to their Souls. If this

were fixt in our minds, we should then dis-perhaps many opportunities, which now over-look, of doing fomething towards it. brutish Ignorance of one would call upon to endeavour his instruction; the open fin another, to reprehend and admonish him; faint and weak virtue of another, to confirm encourage him. Every spiritual want of thy her may give thee some occasion of exercisome part of this Charity: or if thy circumes be such, that upon sober judging, thou thy meanness, or thy unacquaintedness, the like impediment be like to render thy reations fruitless, yet if thou art industrious y Charity, thou mayest probably find out other instrument, by whom to do it more sfully. There cannot be a nobler study how to benefit Mens Souls, and therefore e the direct means are improper, 'tis fit we ild wher our Wits for attaining of others: d'tis a shame, we should not as industricontrive for this great spiritual concernof others, as we do for every worldly triinterest of our own; yet in them we are ried, and try-one means after another, e compass our end. But if after all our seendeavours, the obstinacy of Men do not us, or themselves rather, to reap any frait them, if all our wooings and intreatings n to have mercy on their own Souls, will ork on them, yet be fure to continue fill bort by thy example. Let thy great care enderness of thy own Soul preach to them

the value of theirs, and give not over thy co passions to them, but with the Propher, Yer 3. Let the foul weep in secret for them; and with Pfalmift, Let rivers of waters run down thine e because they keep not God's Law, Pfal. 119.136. with Christ himself, weep over them, who will know the things that belong to their peace, Luke 42. And when no importunities with them work, yet even then cease not to importune for them, that he will draw them to Him Thus we see Samuel, when he could not diffi the People from that finful purpose they upon, yet he professes notwithstanding, the will not cease praying for them; nay, he on it as to much a duty, that it would be fi him to omit it. God forbid, says he, that I In against the Lard in ceasing to pray for you, 1 12.23. Nor shall we need to fear that our Pr will be mute loft, for if they prevail not for for whom we pour them out, yet however will return into our own bosoms, Pfalm 38 we shall be fure not to mis of the reward of Charity, fourniss, in

Charity in xeto exercise this Active Char
the feet of the towards the bodies of our Ne
Body.

ther or filter be naked and deftitute of daily food, ne of you far unto them. Depart in peace, he re ned and filled, not pitcht anding se give him not things that are necessal tor the body, what doth nothing in respect of their bodies, and it profit thesas little in respect of thy Soul, it never be reckoned to thee as a Charity, is relieving of the bodily wants of our Hren, is a thing to strictly required of us, that ind it let down, Marib. 25, as the especial and it let down. Matth. 25, as the cipelian we shall be tried by at the last Day, on omission whereof is grounded that dreadful ence, Verse 41. Depart from me ye curred, into salling five, prepared for the Devil and his Annal it shall now be asked, what are the replace of this kind which we are to personal acts of this kind which we are to personal acts of this kind which we are to personal acts of this kind which we are to personal acts of this kind which we are to personal acts of this kind which we are to personal acts of this kind which we are to personal acts of this kind which we are to personal acts of this kind which we are to personal acts of this kind which we are to personal acts of this kind which we are to personal acts of the personal acts o for the frequent and ordinary ones, than this Chapter, where are fer down these is. The giving meat to the hungry, and drink thirsty harbouring the Stranger, cleathing the and pifting the fick and imprisoned: By h viliting is meant out a bare coming to lee is for otherwise it will be but like the Le-in the Gospel, Luke 10. who came and looked never be accepted by God. These are comand ordinary exercises of this Charity, for we cannot want frequent opportunities. al Providence fall into our hands, occandoing other good offices to the bodies of

our Neighbours; we may formetimes find wounded Man with the Samaritan, and then our duty to do as he did; we may fometimes h an innocent perion condemned to death, as land was, and then are with Daniel to use possible endeavour for their deliverances.

Case Solomon seems to refer to, Prov. 14 Ft. Linu forbear to deliver him that is drawn unto dea and them that are ready to be flain; if then for Behold we know it not; doth not be that ponder the heart confider? and be that keepeth shy foul, not be know it? Shall not be render to every man cording to his deeds? We are not lightly to put the matter with vain excuses, but to remem that God, who knows our most fecter thou will severely examine, whether we have will omitted the performance of such a Ch ton eriner again (my God knows, often adays) we may leba man that by a could temperance is in danger to defirey his health. only to the foul, but to the body alto, to en four to draw him from it. It is impossible for down all the possible acts of this torn thich opportunities as hone can forfee; w therefore always to carry about us a ferious foliation of thorng whatever good of this kind shall at any time diftern occasion for, and whenever that occasion is offered, we are to on it as a dall, as it were from Heaven, of feems to be fo much implanted in our to as we are Men, that we generally account

bond t

or only unchristian, but inhumant that are sold of it; and therefore I hope there will not seed much persuasion to it, since our very nature nelines us; but certainly that very consideration will serve hugely to increase the guilt of nose that are wanting in it. For since this command is so agreeable even to flesh and blood, and disobedience to it can proceed from nothing up a stubbornness and resistance against God the gives it.

SUNDAY XVIL

of Charity; Alms-giving, &c. Of Charity in respect of our Neighbour's Credit, &c. Of Peace making: Of going to Law: Of Charity to our Enemies, &c.

Charity is towards the Goods or Estate of our Neighbour; we are to endeavour his thring and prospectity in these outard good things; and to that Charity in read, be willing to affish and furbest of the ser him in all honest ways of Goods,
approving or preserving them;
any neighbourly and friendly office: Op-

any neighbourly and friendly office: Oportunities of this do many times fall out. A an may fometimes by his power or perfuation Q.5 deliver his Neighbours Goods out of the hands a thief or oppressor, fometimes again by his vice and counfel, he may fet him in a way thriving, or turn him from fome ruinous cour and many other occasions there may be of do good turns to another, without any loss or

Towards the Rich.

mage to our felves: and then are to do them, even to our ! Neighbours, those that are wealthy (perhaps much more

as our selves; for though Charity do not bind to give to those that want less than our sel vet whenever we can further their profit with leffening our own store it requires it of us: N if the damage be but light to us in comparison the advantage to him, it will become us rathe hazard that light damage, than lose him that ter advantage.

2. But towards our poor Brot Towards. Charity ties us to much more the Poor. are there only to confider the plying of his wants, and not to at parting with what is our own to relieve but as far as we are able, give freely what is ceffary to him. This duty of Alms-give perfectly necessary for the approving our not only to men, but even to God himse S. John tells us, 1 John 3. 17. Whose hath worlds goods, and feeth his brother have need shutteth up his bowels of compassion from him, dwellesh the love of God in him? 'Tis vain for to pretend to love either God or man, loves his money to much better, that he wi his poor Brother (who is a Man, and bean

geof God) fuffer all extremities, rather than twith any thing to adleve him. On the other than the performance of this duty is highly exception with God as well as with mets. he may be a feeling the day at a feeling to make a feeling the performance of the per rays looked dust as luch; and therefore joyned with the felenmeth part of Worthip, the Holy craments affect because even Sacrifices them-ics under the law were often made unaccepted by being mainted and blemished, it red to be by being mainted and blemished, it red to to be necessary to enquire what are the due lifections of this Sacrifice of and ent at the 'V Obtheld there are fome that posts pri wol est the mative found the man bi Motives of of our giving Themonive mayer Almogiving. bleechold, respecting Godining and In works a should be with a should be such as the contract of friends the respection Good is objectioned and thankful-to him; he has commanded we should give i, and therefore one special end of our doing that he the abitying that procept of his And show that bounty addical heart retractive all plenty; and this instite pomer it was so at ling our than it in line and the institution in for, at this Redicate, him goodseld; a natificial in the goodseld; of our effects we assume which we define to pey
of our effects we assume pay to his perion.
the poor what are not if were his Broxy and
intersyand disreson white again unto God,
although the way outlook its. Secondly, in respect

respect of our Neighbourt, the mative must strue love and compassion to him, a sender low feeling of his wants, and define of his of fort and relief. Thirdly, in respect of felves, the motive is to be the home of that a bull-reward promises to this performance. Thirdly points out to us, when he bids us his reasons in heaven. Matth. 6: 20. And to us friends of the Mannion of sonty beautiful to describe may receive us into everlapting baldens. Dake 16, 9; that is, by a charitable dispension our temporal goods to the most to lands. Date 16, 9 that is, by a charitable different our temporal goods to the poor, to laying a in Heaven, to gain a title to shop endicks ties, which God hith promited to the chari That is the harvest we must expect of which will fow in these works of mercy, which will rich as would abundantly accompenseus, the wo should, as the Apostte speaks a for a Beston all our yould on feedule pour Burche must be sure we make this our sole aim, and instead of this, propose to our selves the pour se of Men, at the mouve of our Charity, that of Men, at the monive of our Charity, strate robbut of elic other; this is expressly told a Christ, hearing 6, They that sit their han the oreclirches shall cam with Men a sufficient that as their poetion. Meric 31 Kersly, It for your they despet has remained; they shall expect how and turn doff; that are your feether expects of the property of the property of the position of the property of the property of the constraint is the remaining of the position of

excitate of a vain blaft of Mon-In the feedhi place we must be seed our A hins group, in Adamet of season that Alms group, in Adamet of season that a season that the season of the foregoine season that a season of not group gradeing in the season that is herein required of us are being no duty that has to homane nature to be pleasure and delight, unless in he where etourness or cruelty have quite worked out. Man, and put a rayenous heaft in his stead, those a most rayishing pleasure to him that hany howels, to see the joy that a season. Alms brings to a poor wretch. How it re-Alms brings to a poor wretch. How it re-tand puts new spirits in him, that was even ing Certainly the most serifual Creature knows not how to beltow his Money on thing that shall bring him in so great a deand therefore methinks it should be no matter to give not only without grudging. them not fulficient, or net honeil. He

6. There

The lear of sm- otion can be made again poverishing our and that is, that the day selves by it, vain impoverishing ones le either not give at all, or, not to chearfully this I answer; that first, were this hazard no apparent, yet, it, being the Command of that we that thous give, we are yet to obey of the single be as well content to part with goods in purchance of this duty, as we are a times called to do upon long other. In which the brift tells is the that for large manual that he

7. But lecondly, this is fore a vain support God having particularly promised the conto the Charitable; that it shall bring Ble on them, even in these outward things. iberal Sont Iball be made fat, and he that made for all per ball be wanted also bimblell, Prov. 11 75 but grateth to the poor iball not lack. Prov. 28 And many the like Texts there are, to that may truly lay, this objection is grounded in rect unbelief. The floort of it is, we class truff the for the like Texts the poor is district the province of the poor is district the province of the poor is districted to the poor is districted. the purting our wealth into his hands, Flands with to the poor lendeth to the Land. Provide and that too on following promise of rement, as it follows in that Yeria, That w buth given will be to the 1844 | 14 144 Men thought a great diperagement; refule to trust them; it shows we can them not fufficient, or not honelt. How 6. There

indeed, how horrid blasphemy, to doubt security of that, for which he has thus exby palt his word, who is bord of ally and store cannot be infufficient, and who is the lof south, and therefore will and fail to make dhis promise: Lie nor then that infiniel fear uture want, contract and thut up thy bowels n thy poor Brother; for though he be never ly to pay thee, yet God becomes his Surety, enters bond with him, and will most affu-enters bond with him, and will most affu-y pay thee with indrease. Therefore it is so from being damage on thee, thus to give, that thy great advantage. Any man would ra-thuse to put his Money in some sure hand; he may both improve, and be certain of his need, than to let it lye unprofitable by especially if he be in danger of Thieves, or recidence, by which he may probably lofe flow also rail that we posses is in minute-linger of losing; instrumerable accidents there which may in an instant bring a rich man to say, he that doubts this, let him but read of it. And therefore what fo prudent de can we take for our wealthy as to pur le of the reach of those accidences by thus tendto God, where we may be fure to find it. y at our greatest need, and that too with hat the Apolitic compares Alims to Seed, in 91 to. We know it is the nature of Seed is fown, to multiply and increase, and so all our acts of mercy, they return not lingle

and naked to us, but bring in their sheaves a them, a most plenteous and bombind have God deals not with our Alms, as we too of do with his Graces, wrap them up in a Naple of that they shall never bring in my advant to us, but makes its most rich returns and the fore we have all reason most chearfully, year fully to set to this Duty, which we have invitations to, as well in respect of our own perests, as our Neighbours needs.

Give feet to form by a lit is true indeed there family or a family a lit is true indeed there family or a family a family or a they always want, yet even to them there be some special seatons of doing it to their terradvantage; for sometimes as Alms may only deliver. only delivered poor Man from Jome preien tremity, but by the rightwining of it, ma him in Jome well demarks make trustomable for ence afterwards defaultenthe most. I prein is agood R ule to dispense what we intend to is agood R ule to dispense what we intend to as foon as may be, for delays, are hurtful, times both to them and our folves; first them, it is first the longer we delay, the they grown under the prefent was brand at have defigued them a relief, this in fome? prolong their differings a Kon will think hard hearted Physician, that having a course for a Manin pain, should when he a presently, apply it, make unnecessary, de and fo keep the poor man still in torquite; the fame it is here : we want of the due com

ould have one hour of unnecessary suffering then we have present oppositioning of relieving the weather of the weather we intend that for his greater compared to the state of the same of the weather of the state of the with many Christian whites for want of a speedy execution, our put-state cool, and never come to act; so many the cool, and never come to act; so many the cool, and never doing it at all, and so the state of t

Thirdly, We should take water and points to the production of the last to the production of the last to the production of the contract of the production of the contract of th

where it is most need. It was no said inchest a transfer, at may do the Receivable good. Charities the often misser to all inches for if we give at all independent all that seem to want; we may sometimes give not to those, whose soon and lewdrash is the use of their want, than to those who best detection, and do both sheotings the one in their lands, and disable our selves from giving to a their wants to disable has such that the profit is not such may be the selves wants were of the most such may be the selves wants were of the most such where no such preference to relieve them: but where no such preference to relieve them: but where no such preference to relieve them:

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fing need is, we that do best to chuse our share of objects of charity such as are those when ther are not able to labour, or else have a green charge than their labour, can maintain, and those our alms should be given also in such in charge than their labour can maintain, and those our alms should be given also in such ner as may be short usely to do them good manner of which may suffer according to circumstances of their condition; it may to be belt perhaps, so give them by justle and it to others the giving it all at once may tend it to others the giving it all at once may tend in to their benefit; and sometimes a seasonable may so as well as a gift, and that may be in power sometimes of those who are able to put little; but when we thus send on Charte must lend meetly without title, and also we purpose, that if he should prove unable to we will forgive so much or the Principal and seeds require, and our abulties well permit. debtors in Prilon, when they know they be thing to answer the debt, which is a greatern to make another milerable, when nothing is

to make another milerable, when nothing is ed to our felves by it

to: Fouribly, we thould give liberally anothers be iteat banded in our Ams, and by duch pittful iteathers, as will arms and mockery; he as it one bould pittend to to one that a simplify tanuffed by giving him crumb of bread; fuch Lolen as that would mot redicable, yet I fear he too mar the portion of tome Mens Alms; fuch Men see low those Discrete we mad of, who knew or the banding of Jahr, for his to be observed to

Baptist, who was but the fore runner of the that hath two coats should impart to him a bath none, Luke 3:11. He says not, He that the some great Wardrobe, but even he that hath two coats must part with one of them; from ove (not our vanity, bur) our need, thould us be disposed of, when our brethren's necessithe Gospel, we shall find Christlanity far exted this proportion of John's; the Converts ened not a part only, but frankly gave all to ale of the brethress, Acts 4. And though that no upon an extraordinary occasion, will be measure of our constant practice, yet it may with how prime and fundamental a part of ultianity, this of Charity is, that at the very founding of the Church, flich valt degrees were practifed; and it we tarther connact to precepts of love are given us in the Gospel, the laying down our lives for the brethren, de 1016, we cannot imagine our goods are that he would command us to be pradical icone, and yet allow us to be sparing of the

the A multitude of Arguments might be brought to recommend this bounty to all that profess Christ. I shall mention only two, which find used by S. Paul to the Correspond on this scaling. The first is the example of Christ, for 8.9. For so know the grace of our Lard Jesse trist, who shough he was rich, yet for your sakes the

became

became poor, that ye through his poverty migh greatnels he enjoyed in Heaven with his Fat and submitted himself to a life of much m nels and poverty, only to enrich us. And th fore for thame, let us not grudge to empty. Coffers, to leften fornewhat of our heaps to lieve his poor Members. The second is the pectation of reward, which will be more or according to the degrees of our Alms, 2 Cor. He that fowerh sparingly shall reap sparingly he that soweth bountsfully shall reap bount shall think him a very improvident Husbandman to fave a little Seed at prefent, fows to this to spoil his crop; and the same folly twill t us, if by the sparingness of our Alms, we nour selves a lank harvest hereafter, lose each, or a great part of these rewards which hath provided for the liberal Alms giver. We is the proportion which may be eatled a lib giving, I shall not undertake to let down, being degrees even in liberality; one may liberally, and yet another give more libe than he; befides, liberality is to be mean of the giver. A man of a mean effate may less than one of a great, and yet be the mor beral person, because that little may be out of his, than the greater is out of the or Thus we fee Christ pronounces the poor Wik to have given much more to the Trea/key, than all seles men. Luke 25.3, not that her two mites we more than their rich gifts, but that it was me for her, the having left nothing behind, who 2000330

ey gave out of their abundance what they t early spare. Every man must herem for himself; we see the Apostle, though mestly press the Corinchians to bounty, yet shes not to them how much they shall give, eaves that to their own breasts, 2 Cor. 9.7. man according as he purposeth in his heart, so ngive. But let us still remember that the e we give (provided we do not thereby fail the support of those, that most immediately and on us) the more acceptable it will be to and the more rewardable by him. And are the performance of the duty of Alms-(whatever the proportion be) we may very well to follow the advice S. Paul gives orinthians in this matter, 1 Cor. 16. 2. Open in flore as God bath prospered him. If men, il do thus, lay by somewhat weekly in store. his work of Charity, it were the furest way to be unprovided of somewhat to give, when ecation offered it felf, and by giving to by and little, the expence would become less ble and to be a means to prevent those grudge and repinings, which are apt to attend Men eater disbursements; and sure this were in respects also a very proper course, for a Tradefinan casts up his weekly account.

less what his gains have been, his of all is the most seasonable time to offer this tri
to God out of what he hath by his bleffing. d. If any will fay they cannot to well dy reckon their gains, as by longer spaces, me, I shall not contend with them for that precise

precide time, let it be done monthly or quart to it be done. But that fornewhat should ftill laid by in bank for these uses, rather than loose to our sudden Charities is sure very dieste; and I doubt not, whoever will make of it, will upon experience acknowledge it our of it, will upon experience acknowledge it or

12. The fourth exercit Charity in reflect our Charity is towards of the Credit credit of our neighbour of this we may have m occations, formetimes towards the innocent. we know to be an innocent person, be slan ed, and traduced, Charity binds us to do we may for the declaring his innocency, a livering him from that falle imputation, that not only by witnessing when we are to it, but by a voluntary offering our telling on his behalf; or if the acculation be not be a Court of Julice, and fo there be no place that our more folemn teltimony, but that only a flander toft from one to another, yet there we are to do what we can to clear him taking all occasions publickly to declare we know of his Innocency. But even to consider these is some Charity of this kind to the constant of guilty there is some Charity of this kind performed, sometimes by concealing the if it be fuch that no other part of Charit others make it necessary to discover it or it be to notorious, as that it will be sure to bette felf. The wounds of Reputation are of all of the most incurable, and therefore it may become Christian Charity to prevent them,

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been deferved and perhap mels in hiding the fault may fooner fencer to Repentance it is to be a with all earneitness vate discontion; But if the fault be fuch, be not to be conceased wet still there may are for this charity in extensions, and insit, as far as the circumstances will bear; were done luddenly and fashly. Charitallow lome abatement of the Centime, would belong to a deligned and delibe. harity happen towards those, of whose innocency or guilt we baye no know-out are by tome doubtful actions brought impigna: And here we must remember. the belt, and therefore we are both to from uncharreable conclutions of them ca, and as much as lies in us, to keep rom them also, and so endenvour to pre-the credit of our neighbour; which is of the credit of our neighbour; which is of d be by the typest acculation. To these Liuppote belongs that precept of Christ.

1. Judge not: and when we consider how backt in the following words. That we be seen that have cause to believe it no ht matter as the world feminer absound mwill be paid Sinsi in the drick land severe judgment conversed, they are those which for the

The last of Charles without this Active of the Charles with the Charles wi

fore briefly mentioned when we so ken's If any think it improper that the fame should be made part of justice and Charity I shall delite them to commer, that Charity ing by Christ's command become a debt is brethren, all the parts of it may in that to be ranked under the head of fusion for our common use we do distinguish tween the offices of justice and Charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to the offices of justice and charity I went to t choice to enlarge on them in particular to Charley But I define it may fifting bred, that whatflever is white Precapi much a due from as, that we handt offly Charity, but luftice too, if we neglect it deserves to be confidered, the more to our care to the performance, and the because there feeling to be a common error moint. Min look upon their Acts of Merchings purely voluntary, that they have no ligation to , and the effect of it is this, that are apt to think very highly of themselves they have performed any though never mean bus never blattle themselves, though omits all owners blattle themselves, though omits all owners have blattle former performed themselves any Chalities where if Justice is concerned, they are those which for the his

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and degrees of them are not made matter of the Duty, that is, are not in those degrees commanded by God: and even after these, 'twill be very reasonable for us to labour; but that cannot be done without taking the lower and necessity degrees in our way; and therefore let our left care be for them.

14. To help us wherein there
ill be no better means, than The great rule
keep before our eyes that of Charity.

and rule of Loving our Neighers as our selves: this the Apostle makes the mm of our Whole Duty to our Neighbours, m. 13.9. Let this therefore be the standard, hereby to measure all thy actions, which rete to others; whenever any nece hiry of thy hether, if thou wert in the like case, thy love to felf would not make thee industrious for ef, and then refolve thy love to thy Neighbour, It have the same effect for him. This is that, oyal Law, as S. James calls it, Jam. 2. 8. tich all that profes themselves subjects to wift, must be ruled by; and whosoever is fo, not fail of performing all Charities to ers, because 'tis fure he would upon the like afions have all fuch performed to himfelf. ere is none but withes to have his good name ended, his Poverty relieved, his bodily fufng succoured; only it may be said, that in spiritual wants, there are some so careless of melves, that they wish no supply, they de-no reproofs, no instructions, nay, are angry in they are given them; it may therefore

feem that fuch Men are not by vertue of this rol eied to those forts of Charities. To this I anfwer. That the love of our felves, which is here fet as the measure of that to our Neighbour, a to be understood to be that reasonable love which men ought to have; and therefore thous a Man fail of that due love he owes himself, y his Neighbour hath not thereby forfeited b right, he has still a claim to such a degree of or love, as is answerable to that, which in right we should bear to our selves, and such I am in is this care of our spiritual estate, and therefor tis not our despising our own Souls, that ablolve us from Charity to other Mens: ye shall not much press this duty in such Men, it h ing neither likely that they will be perfuaded it, or do any good by it, their ill example over-whelm all their good exhortations, make them unfruitful.

15. There is yet one Act of C rity behind, which does not p Peace-making. perly fall under any one of former heads, and yet may rela to them all, and that is, the making peace a amity among others; by doing whereof we m much benefit both the Souls, Bodies, Goods Credit of our brethren; for all these are in de ger by strife and contention. The reconcil of enemies is a most blessed work, and brin bleffing on the Actors: We have Christ's for it, Bleffed are the peace-makers, Matth. and therefore we may be encouraged dili to lay hold of all opportunities of doing th fice of Charity, to ale all our Art and ender

op all grudges and quarrels we differn chees; neither must we only labour to sace where it is lost, but to preferve it peace where it is loft, but to preferve it to the Birth generally, by ferrying to be in the hearts of all we converte with a true of that most precious jewel. Peace Sely, particularly by timely prevention of jury and unkindnettes, we see likely to fall it may many times be in the power of a friend or neighbour, to cure those minds of quarrels and contentions; and like both more calse and more profitable prevent, than pacific firstes. Its first offer the provent, than pacific firstes. Its first offer a violent stane, which cannot so the quarrel is once broken in his a violent stane, which cannot so the profitable for it prevents many first the profitable for it prevents many first in the progress of an open contention most sure to be committeed. Solomon says maintable of words there winders in anger materials of words there winders in anger in though the quarrel be afterwards compet those first will fall remain on their action, though the quarrel be afterwards compet those first will fall remain on their action, though the quarrel be afterwards compet those first will fall remain on their action, though the quarrel be afterwards compet those first will fall remain on their action.

But to fit a Man for at a careful and an Office He char undertakes to male be made to the chart and a chart he be first tel able binsfelf.

peaceable him with what face canst thou perfunds R 2 others

others to that which thou wilt not perform thy self? Or how canst thou expect thy persuations should work? Twill be a ready reply in every Man smouth, Than Hypocrite, salt out in it the bace out of thine own eye, Matth, 1. c. and therefore he sure thou qualifie thy self for the work. There is one point of Peaceableness which seems to be little regarded among Men, and that is in the Case of Legal Trespasses. Men.

Of going to think it nothing to go to Law

Of going to

think it nothing to go to Landau about every perty trifle, and a long as they have but Law are think they are to blame; but us

their fide never think they are to blame; but fire had we that true peaceableness of Spirit which we ought, we should be unwilling for its slight matters to trouble and disquiet our Newhours. Not that all going to Law is utterly unchristian, but such kind of Suits especially, a are upon contentionines, and stoutness of mamour, to defend such an inconsiderable sign as the parting with will do us little or no humor which is yet work, to avenge such a trespand or which is yet work, to avenge such a trespand and even in great matters, he that shall provide surely the most Christianly, and most again ably to the advice of the Apolitic, it can be a short to take wrong, and suffer our selves to be a short it is necessary for us to go to Law, yet can then we must take care of preserving Provided. But if the damage be so unsupported that it is necessary for us to go to Law, yet can then we must take care of preserving Provided by being willing to yield to any reasonable and by being willing to yield to any reasonable and

fagreement, whenever they shall be offered; d truly if we carry not this temper of mind in a fuits, I fee not how they can be reconcileable that peaceableness to disjuict of all trillians. Let those confider this who make their pleasure themselves to disjuict their eighbour, or their trade to fiir up others to do This tender regard of Peace both in our felves, dothers, is absolutely necessary to be enter-ined of all those, who own themselves to be Servants of Him, whole title it is to be the. ince of Pence, Ifx. 9. 600) to signisk

17. All that remains to ago molar become toucht on concerning This Charity of the

Charity of the Actions, actions must reach the extent of it, which to Enemies.

be as large as the fered of caspend

of the Affections, even to the taking in, not a frangers, and these of no relation to us, even of our bitterest enemies. I have al-ly spoken so much of the Obligation we are ter to forgive them, that I shall not here any thing of that, but that being improled but, 'ewill fure then appear no unrealonable turns: for when we have once forgiven on, we can then no longer account them eneand fo 'ewill be no hard matter even to and blood to do all kind things to them.
indeed this is the way, by which we must
be fincerity of our forgiveness. Tis easiero
it forgive such a Man, but if when an opunity of doing him good is offered thou inest it, 'tis apparent there yet lurks the old

R3

malice

malice in thy heart, whose there is a through giveners, there will be as great a readiners to nefit an enemy as a friend; nay, pathaps in a religious a greaten, a true charitable perion is ing upon it as an effectal prize, when he has opportunity of evidencing the grath of his acciliation, and obsying the Precept of his Savie by doing good to them that hate him; Month is Let us they converted to our species of he has been as a lack tons of he ness are to be performed to our enemies which we have not only the command, but the example of Christ, who had not only inward relentings towards us his obstinate most provoking Enemies, but shewed it in and those no cheap, or ensie ones, but so cost him his dearest blood. And surely a never pretend to be either obeyers of his mand, or followers of his Example, if we go to testifie our loves to our Enemies by the much cheaper ways of feeding them in hungs the like, recommended so us by the Ar Rom. 12, 29. But it we could perform the of kindness to enemies in such manner as draw them from their carnity, and win the Peace, the Charity would be doubled: As we should aim at, for that we see the A sets as the end of the forementioned acts of the sat the end of the forementioned acts of the sat the end of the forementioned acts of the sat the end of the forementioned acts of the sat the end of the forementioned acts of the sat the end of the forementioned acts of the sat the end of t ing, or chat we may been seeds of fire o all love and renderness towards us sand the indeed the most compleat way of im Christ's example, who in all he did and s for us, deligned the reconciling of us to the apparent fliere yes hade the

is. I have now shewed you he several parts of our duty to our Neighbour, towards the erformance whereof I know noming more necessary, than the

Self-love an hindrance to this Charity.

pening out of our hearts that felf-love which for fren poffesses them; and that so wholly, that is wes no room for Charity, nay, nor Justice neiher to our Neighbour. By this felf love I means to that true love of our felves, which is the love d care of our Souls (for that would certainly p, not hinder us in this duty,) but I mean that moderate love of our own worldly interests d advantages, which is apparently the root of both injustice and uncharitableness towards We find this fin of felf-love fet by the offle in the head of a whole proop of fins, im. 3. 2. as if it were some principal officer in an's camp; and certainly, not without reason, it never goes without an accurfed train of iny other fins, which like the Dragon's tail. v.12.4 (weeps away all care of duty to others. are by it made so vehement and intent upon pleafing our felves, that we have no regard my body elle, contrary to the direction of and Rom. 15. 2. which is not to please our es, But every man to pleafe his Neighbour for good to edification; which he backs with the mple of Christ, Verse 3: For even Christ fed not bimfelf: If therefore we have any findefire to have this vertue of charity rooted our hearts, we must be careful to weed out oper together.

R.4

19. But

Prayer ameans ved this hindrance, we must to procure is. remember that this, as all other Graces, proceeds not from on felves, it is the gift of God, and therefore we must earnestly pray to him to work it in us, to send his holy Spirit, which once appeared in the form of a Dove, a meek and gall-less creature, to frame our hearts to the same temper, and enable usightly to perform this Duty.

Christian Duties bosh possible and pleasant. 20. Have now past through those several Branches at first proposed, and shewed you what is our Duty to Gol, our Selves, and our Neigh

bour: Of which I may fay as it is, Luke 10. This do and thou shalt live. And furely it impossible task to perform this in such a m fure, as God will graciously accept, that is, Sincerity, though not in Perfection, for God not that auftere Mafter, Luke 19. 20. that re where he has not fown, he requires nothing of which he is not ready by his Grace to enabl to perform, if we be not wanting to our lel either in asking it by Prayer, or in using it Diligence. And as it is not impossible, for ther is it such a sad melancholy task, as Men apt to think it. Tis a special policy of Sat to do as the Spies did, Numb. 23, 28. Bring a ill report upon this good Land, this state of Chr an life, thereby to discourage us from entr into it, to fright us with I know not what G ants we shall meet with; but let us not thus cheated theated, let us but take the courage to try, and we shall indeed find it a Canaan, a Land slowing with milk and hone; Cood is not in this respect to the People a wilderne, a Land of darkness, fer.

11. His Service does not bereave Men of any me joy, but helps them to a great deal; Christ's voke is an ease, nay, a pleasant voke, his hurden a light, yea a gracious burden. There is in the Practice of Christian Duties, a great deal of present pleasure, and if we feel it not, it is because of the resistance our victors and finful citions make, which by the contention, raises an uneasures. But then first, that is to be charged only on our selves, for having got those ill citions, and thereby made that hard to us, which wit self is most pleasant, the Duties are not to be accused for it. And then secondly, even there me pleasure of subduing those ill habits, averoning those corrupt customs, is such as lugely outweightern all the trouble of the com-

It. But it will perhaps be lid that forme parts of plety. Even when they at of fuch a nature, as will expose with a very apt to expose us to word sufferings in the World, and that those are not joyous but the world, and that those are not joyous but the

the World, and that those are not joyous but

Tanswer, That even in those there is matter of the weather the application of the property of the property to fuffer for the chief's name, Acts 4.41. And S. Peter tells us, that if any suffer as a Christian, he is to glorifie God to the property of the period. There is such a force and the period.

vertue in the tellipony of a good Confrience ashle to change the greatest suffering into a greatest trumph, and that testimony we can ver have more clear and lively, than when suffer for eighteenspels sales to shae you christiantly is very amiable even in its lads dreis, the inward comforts of it do tar formall the outward tribulations that attend it, a that even in the instant, while we are in the softward to warfare upon Barth. But then it we look is warfare upon Barth. But then it we look is warfare upon Barth. But then it we look is warfare upon Barth. But then it we look is said to the chook warfare upon Barth. But then it we look is said to the chook warfare upon Barth. But then it we look is the said though we had nothing at present sweeten them, that have such recompences as them at the cod, were outsabours never so hear we could have no cause to faint under thems. Its therefore whenever we meet with any we could have no cause to faint under there us, therefore, whenever, we meet, with any coursements in our course, fix our eye on uch grize, and then row, with parriage the which is fet before se. Else, 12, 2 follow. Captain of our Salvation through the same red inferrings, yea, even through the same red is blood which he hath waded, whenever our balience to him shall require it; for though fidelity to him should bring us to death it we are fine to be no loters by it, for to see bath, promised a Crown of Life, the very pectation whereof is able to keep a Christ more chearful in his setters and dongeon, the worlding can be in the midit of his greatest of woolding can be in the midd of his greatest med that they mere colleged workly to had been

Frank, Adisa, 31 - And S. Seler tells int. Frank Strange College Colle

22. All that remains for the danger of deto intreas and beleech the laying our turning leader, that without delay, to God.

put himfelf into this fo afant and gainful a course, by fetting fincerely the practice of all those things, which either this Book, or by any other means he difcerns be his Duty, and the further he hath formerly. me out of his way, the more halte it concerns. m to make to get into it, and to use the more gence in walking in it. He that hath a lone orney to go, and finds he hath loft a great part his day in a wrong way, will not need much : freaty, either to turn into the right, or to icken his pace in it. And this is the case of all ofe that have lived in any course of fine they in a wrong road, which will never bring m to the place they aim at; nay, which will rainly bring them to the place they most fear d abhor; much of their day is fpent, how uch will be left to finish their journey in, none lows, perhaps the next hour, the next minute, : e night of death may overtake them; what a turn out of that Path which leads to certain; bruction, and to put themselves in that, which bring them to blif and glory? Yet fo are m bewisched and enchanted with the deceirness of fin, that no increaty, no persuasion prevail with them, to make this fo reasone, so necessary a change; not but that they nowledge it needful to be done, but they are :

willing to do it yet, they would enjoy all the

pleafures .

pleasures of sin as long as they live, and then they hope at their death, or some little time before it to do all the business of their Souls. But also Heaven is too high to be thus jumpt into, the way to it is a long and leisurely ascent, which require time to walk. The hazards of such deferring an more largely spoken of in the Discourse of Repentance: I shall not here repeat them, but defire the Reader seriously to lay them to hear, and then surely he will think it scalonable Counsel that is given by the Wise man, Ecolos. A Make no tarrying to turn to the Lord, and put me of from day to day:

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Mathine Walter

CHRISTIAN READER

Have for the help of thy Devotions for down some FORMS of PRIVATE PRAYER, upon several occasions: If it best bought an omission sinte there are none for families, I must auswer for my self that was not from any opinion that Gades not as well be worship a in the Family, as the Glose; but was to Providence of Gadenad the Church bath was familited thee for that purpose infinitely beauthous my atmost care could do. Imean the PIIP-CK LITURGY or COMMON-PRAYER, with for all publick addresses to God, (and such are mily Propers) are so excellent and we fail that we to say of the say of

MORNING

to from as ever then amakeft in the Morning lift upthy hears to God in this or the like floors Prayer.

GRD, as thou haff awaked my Body from thep, to by thy grace awaken my Souldrom at and make me to to walk before thee this day, at all the rest of my life, that when the last number shall awake me out of my Grave, I may to the life immertal, through Jesus Christ.

Her con

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Hen then haft thus begun, fuffer not (w thoughts to fill thy mind, till thou half alfo pa more folemn Develors to Almighty God - therefore during the time thou are dreffing the (which should be no longer than common decene quires) exercise thy mind in some spiritual thou as for example, consider to what Temptations business or company that day are most like to thee open, and arm thy felf with Refolutions are them; or again, confider what Occasions of difference to God, or good to the neighbour are that maft likely to prefent them chees, and refolve to proce them; and also contrive how thou mayes fis for sheers Hommine whether there have a escaped thee fince the last nights examination after these considerations any further leisure rem thou mayest profitably employ it in meditating on general Refuredtion (prhereof our rifing from beds is a reprefentation) and of that areadful J ment which shall follow it, and then think with felf in what preparation thou art for it, and re to husband carefully everyminate of thytime tout the fitting thee for that great account. As four then art ready, retire to some private place. where offer wate Ged thy Marring Sacrifice of the Proper and make the fo co walk before thee the red of my life, that when the last meet that the transport of my Charlett offer firm Candol disposed description of plant

17.00

Prayers for the Murning.

At thy first kneeling down, fay,

Holy, bleffed and glorious Trinity, three Perfons and one God, have mercy upon me milerable Sinner.

ORD, I know not what to pray for as I ought, O let thy Spirit help my Infirmities, denable me to offer up a spiritual Sacrifice, acptable to thee by Jesus Christ.

AThanksgiving.

Gracious Lord whole mercles endure for ever, I thy unworthy servant who have so eply tasted of them, desire to render Thee the sibute of my humblest Praises for them. In hee, O Lord, I live, and move, and have my bear. Thou first madest me to be, and shen that I light not be miserable but happy, thou sentest we son out of Thy bosom to redeem me from a power of my fins by his Grace, and from a punishment of them by His Blood, and by oth to bring me to His Glory. Thou hast by hy mercy caused me to be born within Thy culiar Fold, the Christian Church, where is early confectated to Thee in Habisian, in have been partaker of all those splitteral class which might aid me to perform that Yaw there made to Thee; and when by my own

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wilhalness or negligence I have failed to do yet thou in thy manifold mercies haft not faken me, but haft graciously invited me to pentance, afforded me all means both out and inward for it, and with much patience attended, and not cut me off in the acts of many damning fins I have committed, as I most justly deserved. It is, O Lord, the Araining Grace alone, by which I have kept back from any the greatest sins, and thy Inciting and Affilting Grace alone, by w I have been enabled to do any the least therefore not unto me, not unto me, but so thy Name be the Praises. For these, an other thy Spiritual Bleffings, my Soul magnifie the Lord, and all that is within preise his holy Name. I likewise praise for those many outward Bleffings I enjoy Health Friends, Food and Raiment, the com es well as the necessaries of this Life, for econtinual Protections of thy hand, by wh and mine are kept from dangers, and those cious Deliverances thou halt often afforded of fuch as have befallen me, and for that m thine whereby thou haft fweetned and all shote troubles thou hast not seen fit wholl semove; for thy particular prefervation me this Night, and all other thy goodness wards me. Lord, grant that I may render thought the fruit of my lips, but the obedience of the conditions of t of my life, that so these blessings here me an earnest of shote richer blessings thou prepared for those that love thee, and that fake, whom thou halt made the Author

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Sassiful VA Confession with a culty

Righteous Lord, who hatest Iniquity, I thy finful Creature caft my felf at thy feet, mowledging that I most justly deserve to be terly abhorred and forfaken by thee : for I ve drunk hiquiry like Water, gon on in a stinued course of his and rebellion against e, daily committing those things thou fordeft, and leaving undone those things thou mandeft; mine heare, which should be an clean birds, of food and difordered affections; dout of this abundance of the heart my. uth speaketh, my hands act , so that in ught, word, and deed, I continually transagainst thee. [Here mention the greatest of fine.] Nay, O Lord, I have despited that adness of thine which should lead one so Remaining my heart against all those and show hast nied for my amendment. And y, Lord, what can I expect from thee, but gment and firry indignation, that is indied. due reward of my fins: But, O Lord. nd is mercy with thee that thou mayelf be and. O fit me for that mercy by giving me a diant hearty Repentance, and there accordio thy goodness let thine anger and thy the between away from me; look upon me y Son, my blefted Savious, and fee the m

Lord, I befeech Thee, by the power of Thyg fo to renew and purifie my heart, that I may come a new Creature, utterly forfaking everil way, and living in constant, fincere, werfal obedience to thee all the rest of my dethat behaving my self as a good and faithful want, I may by Thy mercy at the last be received the joy of my Lord. Grant this for the Christ his take.

A Prayer for Grace.

midd andr

O Most Gracious God, from whom a good and perfect gift cometh, I wrete creature, that am not able of my self-sound to think argood thought, beseen Thee to an me both to Will and Do according to a good pleature. Inlighten my mind that I know Thee, and let me not be barren or unfitted in that knowledges, Lord work in my hadrine Paith, a purifying Hope, and an unseed Love towards Thee; give me a full unfit Thee, Zealfor Thue, Revenue of all things relate to Thee; make me fearful to offend Thankful for Thy Mercies, Humble under to corrections. Devour in Thy Service, Souron for my sine, and grant that in all things I house my self so, as belies a creature of creators a servine to his Lord. Emble likewise to perform that Duty I owe to telf; give me that Meckness, Humble, Gentintedings, whereby I may always.

Soul in Patience and Thankfulnels; make ligent in all my duties, watchful against all ations, perfectly pure and temperate, and derate in my most lawful enjoyments; that may never become a fnare to me: make me O bord, to be so affected rowards my booms that I never transgress that Royal of Thine, of loving him as my felf; grant activito perform all parts of Justice, yieldto all whatfoever by any kind of Right becheir due, and give me fuch bowels of and compassion, that I may never fail to do s of Charity to all Men, whether friends emies, according to thy command and exam Finally, | Defeech thee, O Lord, to lie me throughout that my whole spirit and and body may be preferved blameles into oming of our Lord Jefus Christ, to whom Thee and the Holy Ghoft be all honour and for ever or Amenance end views of its little Ha hone for anni old var to a see in the see

Interession. The set bee uster

Bleffed Lord, whose mercy is over all thy works, I beseen thee to have mercy upon Men, and grant that the precious Ranson is was paid by thy Son for all, may be estable to the saving of all. Give thy inlight Grace to those that are in darkness, and converting Grace to those that are in sarkness, and with thy tenderest compassions upon the iversal Church. O be favourable and gracious Sion, build Thou the walls of fernsaless.

unite

PRIVATE DEVOTIONS

unite all those that profess thy name to thee, by purity and holines; and to each other by bro cherly love. Have mercy on This defolate Church, and finful Nation; thou haft more the Land and divided it, heal the fores there for it shaketh; make us so truly to sepent those fins which have provoked thy Jud ments, that theu also mayest turn, and reper and leave a bleffing behind thee. Blefs th whom thou haft appointed our Governor whether in Church or State : fo rule their hear and Arengthen their hands, that they may ther went will nor power to punish wich nelsend vice, and to maintain God's true Reli on and Vertue. Have pity, O Lord, on all and plead the cause of the Widow, comfort of feeble minded, support the weak, heal the for relieve the needy, defend the oppressed, and a minister to every one according to their seve necessities; let thy bleffings rest upon all that a near and dear to me, and grant them whatfor thou feeft peceflary either to their Bodies or the Souls. [Here name the nearest Relations.] Reward all those that have done me good, and padon all those that have done, we wish me even and work in them and me, all that good which may make us acceptable in thy fight, through Jesus Christ. Grace to those that age in capacity

by converting Visace to choic that are of which the companies appears to companies to companies and companies of the companie

For Prefervation

Merciful God, by whose bounty alone it is, that I have this day added to my life, I h thee to to guide me in it by thy Grace, I may do nothing which may dishonour or wound my own Soul, but that I may dily apply my felf to do all fuch good works, hou haft prepared for me to walk in; Lord, I beleech Thee, give Thy Angels over me, to keep me in all my ways, that I happen unto me, nor any plague come ny dwelling, but that I and mine may be nder thy gracious protection, through Jelus

ord, pardon the wandrings and coldness of these Petitions, and deal with me, not acg either to my prayers or deferts, but acis Christ, in whose blessed Name and 1 conclude these my imperfect Prayers Our Father &c.

Directions for Night.

NIGHT, when it draws towards the ne of rest bethink thy felt how those hast pa ley; examine thine own heart what fin bought, Word, or Deed those haft co tt opportunity of doing good thou haft omit

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ted and what soever thou findest to accuse thy self of confess humbly and penitently to God, renew thy pa poles and resolutions of amendment, and beg pardon in Christ, and this not slightly, and only of courfe, but with all devout earnest ness, and h tiness, as thou wouldst do if thou wert sure thy de were as near approaching as the fleep, which for o thou knowest may be so indeed, and therefore (hould' no more venture to fleep unreconciled to G than thou wouldst dure to die fo. In the next p confider what special and extraordinary mercies half that day received, as if thou half had any gr deliverance, either in thy inward man, from I dangerous temptations, or in the outward, from great and apparent danger, and offerto God thy he and devout praise for the same; or if nothing ex ordinary have so happened, and thou hast been even from the approach of danger, thou haft n less, but the greater canse to magnifie God, wh by his protection to guarded thee that not to win the fear of evil hath affaulted thee. And the amit not to pay him the tribute of humble that ness, as well for his usual and daily preservat as his more extraordinary deliverances. And all endeavour still by the consideration of his me to have thy heart the more closely knit to him membring that every favour received from him new engagement upon thee to love and obey him.

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mes of their of our same and animals escentially first part of the first of Grant day and company process to a small makes

Prayers for Night.

Perions and one Gody have Mercy upon a miserable Sinner.

Lord, I know not what to pray for as I ought, let Thy Spirit help my Infirmities, and enable to offer up a Spiritual Sacrifice, acceptable un-

A Confession.

Most Holy Lord God, who art of purer Eyes than to behold Iniquity, how shall I cominable wretch dare to appear before Thee, ho am nothing but pollution? I am desiled in very nature, having a backwardness to allow, and a readiness to all evil; but I have dead my felf yet much worse by my own actual as and wicked customs: I have transgrett my ty to Thee, my neighbour, and my felf, and it both in thought, in word, and in deed by ing those things which Thou halt expresty for iden, and by neglecting to do those things Thou alternanded me. And this not only through morance and frailty, but knowingly and wilfully ainst the motions of Thy Spirit, and the checks my own Conscience to the editorary. And make all these out of measure stands I have gone in a daily course of repeating these provocations against Thee, notwithstanding all the editors.

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and my own purposes and yows of amendment: yea, this very day I have not ceased to add new fins to all my former guilts. [Here name the particulars.] And now, O Lord, what shall I say, or how shall I open my mouth, seeing I have den these things? I know that the wages of these fin is death; but O thou who willest not the dea of a finner, have mercy upon me; work in m befeech thee, a fincere contrition, and a perfect tred of my fins: and let me not daily conf and yet as daily renew them; but grant, Lord, that from this instant I may give a bill Divorce to all my most beloved lufts, and then thou pleased to marry me to thy self in truth, righteousness and holiness. And for all my p fins, O Lord, receive a reconciliation; accept that Ransom thy bleffed Son hath paid for n and for His fake whom thou haft fer forth Propitiation, pardon all my offences, and ceive me to Thy favour. And when thou'h thus fpoken peace to my Soul Lord, keep me I turn not any more to folly, but fo ftablish with Thy Grace, that no Temptation of World, the Devil, or my own Flosh, may draw me to offend Thee; that being made from fin, and becoming a Servant unto Go may have my fruit unto holiness, and the everlatting life, through Jelus Christ our Lor

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there is an residue and

A Thanksgiving,

Thou Father of Mercies, who art kind even to the unthankful, I acknowledge my felf have abundantly experimented that gracious roperty of Thine; for notwithstanding my daily byocations against thee, thou still heapest ercy and loving-kindness upon me. All my ntempts and despisings of Thy spiritual favours ve not yet made Thee with-draw them, but in riches of Thy goodness and long suffering tou still continuest to me the offers of grace and in Thy Son. And all my abuses of thy tem-al bleftings Thou hast not punished with an er deprivation of them, but are still pleased to ord me a liberal portion of them. The fins of a day Thou half not repayed, as justly Thou he it, by fweeping me away with a fwift deuction, but hast spared and preserved me acation the particular mercies of that day] What Il I render unto the Lord for all these bene-He hath done unto me? Lord let this goodof Thine lead me to Repentance, and grant of may not only offer Thee thanks and praile, may also order my conversation aright, that I may at the last see the Salvation of God, ugh fefus Christ

tere use the Projer for Grace, and that of In-tercession appointed for the Morning.

For Prefervation.

O Blessed Lord, the Keeper of Israel, that no ther slumbrest nor sleepest, be pleased in The mercy to watch over me this night; keep me by Thy Grace from all works of darkness, and defend me by Thy Power from all dangers. Grant of moderate and refreshing sleep, such as may fix the for the duties of the day following. And, Lord make me ever mindful of that time when I shall be down in the dust; and because I know no ther the day nor the hour of my Master's coming grant me Grace that I may be always ready, the I may never live in such a state, as I shall fear the Lord, or whether I live, I may live until the Lord, or whether I die, I may die unto the Lord, so that living and dying I may be This through Jesus Christ.

Use the same concluding Prayer as in the Mor

A S thou are putting off thy cloaths, think will A felf that the time approaches that thou mult off thy body also, and then thy Soul must appeared before God's Judgment-leat; and there they hads need be careful to make it so clean they be repentance and holiness, that he who we look on iniquity, may gracionly behold and

Let thy Bed put thee in mind of thy Grave, and when those lyest down, say,

Bleffed Saviour, who by thy precious death and burial didft take away the sting of death and the power of the Grave, grant me the joyful miss of that Thy victory, and be Thou to me in the and death advantage.

I will lay me down in peace and take my relt; it is Thou, Lord, only that makest me dwell

fafery.

Into Thy hands I commend my Spirit; for Thou if redeemed it, O Lord; Thou God of Truth.

Note ANCIENT CHURCH there were to find many and night, four other times every to ship were called HOURS OF PRAYER, the zeal of those first Christians was such as made em constantly observed. It would be thought too great britiness now in this lukewarm age to enjoynetialist mency: not so premote but mention the example, and that for those who aronot byvery necessary business wented it will be but reasonable to imitate in addition in publick corrivate shore FOUR THAS PRAYER, befores, the OFFICES abreads for MORNING and NIGHT; and thus a may be to seek how to exercise their denotions are times, I have added divers COLLECTS for what Graces, whereof every man may use at each time of prayer so many as his zeal coleisure shall out to him, adding, if he please, one of the Gentessian.

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fessions appointed for morning and night, and never

omitting the LORD's PRAYER.

But if any man's frate of life be really so busie, as will not allow him time for so long and solemn devotions; yet certainly there is no man so overlaid with bufine s but that he may find beifure oftentimes in add to far the LORD's PRAYER alone: and therefore let him use that if he cannot more. But because it the Character of a Christian, Phil. 3.20. That he had his conversation in Heaven, it is very fit that befid thele let times of Prayer he should divers times in day by short and sudden EJACULATIONS da up bes foul thisber And for this fort of devotion man can mant leisure for it may be performed into midst of business; the Artificer at his work the Hu bandman at his Plough may practife it. Now as cannot want time, so that he may not want matte for it, have thought it not unufeful out of that re flore-house, the BOOK of PSALMS, to fuen him with fame texts, which may very fith be ufed this purpofe; which being learned by heart, will alway be ready at hand to employ his devotion; and the ma ter of shem being various some for pardon of fin fo for Grace fonce for the light of Geds countenance for for the Church fome for Thanksglving, &c.every m may fit himself according to the present need & to his foul. Thave given thefe nor as a full col thing but only a taste by which the Reader's appear may be raised to fearch after more in that Book, wher parts of Holy Soripture.

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COLLECTS for several GRACES.

For Faith.

Deleffed Lord, whom without Faith it is impossible to please, let Thy Spirit, I beleech Thee, work in me such a Faith, as may be acceptible in Thy sight, even such as worketh by love. Olet me not rest in a dead ineffectual Faith, but grant that it may be such as may shew it self by my works, that it may be that victorious Faith which may enable me to overcome the World, and conform me to the Image of that Christ, on shom I believe; that so at the last I may receive the end of my Faith, even the Salvation of my soul by the same Jesus Christ.

For Hope.

Lord, who art the Hope of all the ends of the Earth, let me never be defittute of a religiounded Hope, nor yet possest with a wain resumption: suffer me not to think thou wilt ther be reconciled to my sins, or reject my respectance; but give me, I before Thee, such a lope as may be answerable to the only ground of ope, Thy promises: and such as may both encourse and enable me to purish my self from all S. A. filthings.

filthiness both of flesh and spirit, that so it may indeed become to me an Anchor of the Soul both sure and stedfast, entring even within the Veil; whither the fore runner is for me entred even Jesus Christ my High Priest and blessed Redeemer.

For the Love of God.

Holy and gracious Lord, who art infinitely excellent in Thy felf, and infinitely bountiful and compassionate towards me, I beseech Thee fuffer not my heart to be so hardned through the deceitfulness of fin, as to refift such charms of love, but let them make deep and lafting impreftions on my Soul Lord, Thou art pleased to m quire my heart, and Thou only haft right to it 6 let me not be so facrilegiously unjust as to alienate any part of it, but enable me to render it in whole and entire to Thee. But, O my God, Thou feelt it is already usurped, the World with in vanities hath seized it, and like a strong man armed keeps possession. O Thou who art stronger come upon him, and take this unworthy heart of mine as Thine own fooil, refine it with that puritying fire of Thy love, that it may be a it habitation for Thy Spirit, Lord, if Thou feelt fit, be pleafed to let me talte of those joy shole ravishments of Thy love, wherewith The Saints have been so transported. But if in the I know not what I ask, if I may not chuse o place in Thy Kingdom, yet, O Lord, deny 1 102.344

not to drink of Thy cup, let me have fuch a finerity and degree of love, as may make me endure any thing for Thy fake, fuch a perfect love may cast out all fear and sloth too, that noming may feem to me too grievous to fuffer, or oo difficult to do in obedience to Thee; that so expressing my love by keeping Thy Command-ments, I may by Thy mercy at last obtain that Crown of Life, which Thou halt promised to those that love Thee, through Jesus Christ our Lord. of the Praven may be ton that propositionals to those continual needs a wave of filty Mercy

ne monod fla For Sincerity. thus to be allowed accept in

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Holy Lord, who requireft truth in the inward parts, I humbly befeech Thee to purge e from all hypocrific and unfincerity. are, O Lord, is deceitful above all things, and y heart is deceitful above all hearts: O Thou tho fearchest the heart and reins, try me, and ek the ground of my heart, and fuffer not any ecurted thing to luck within me, but purifie me even with fire, so Thou confume my drois. O Lord, I cannot deceive Thee, but I may most afily deceive my felf. I befeech Thee let me not nd hatred of my most hidden corruptions, hat I may not therish any darling Luit, but nake an utter destruction of every Amalekites O fuffer me not to speak peace to my felf, when ere is no peace, but grant I may judge of my fus Thou judget of me, that I may never be S.53

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with Thee, and by purity of heart be qualified to see Thee in Thy Kingdom, through Jesus Christ.

For Devotion in Preper

Gracious Lord God, who not only per mittest, but invitest us miserable and needy Creatures, to prefent our Petitions to thee; grant, I befeech Thee, that the frequency of my Prayer may be some-what proportional to those continual needs I have of Thy Mercy Lord, I confess it is the greatest honour and greatest advantage, thus to be allowed access to Thee, yet fo fortish and Rupid is my prophan heart, that it thuns or frustrates the opports nities of it. My Soul. O Lord, is posself with a Spirit of Infirmity, it is bowed together, and Thou pleased to cure this sad, this milerale. Disease, to inspirit and enliven this earth droffy Heart, that it may freely mount toward thee shat'I may let a true value on this mol valuable privilege, and take delight in an proaching to Thee; and that my approaches mas se with a reverence some way answerable to that awful Majesty I come before; with an importunity and earnestness answerable to thou such a fixedness and attention of mind as a wandring thoughts may interrupt; that I may Thee with my Lips, when my heart is fer from Thet

Theo, or have my Prayers turned into fin; but may so ask that I may receive, seek that I may ind, knock that it may be opened unto men that from praying to Thee here, I may be transted to the praising Thee eternally in Thyglory, rough the Merits and Intercession of Jetus Christ. To may be and intercession of Jetus

For Humility.

Thou High and Lofty One, that inhabiteft. Eternity, yet art pleased to dwell with he humble Spirit, pour into my Heart, I beeech Thee, that excellent Grace of Humility, which may utterly work out all those vain conceits I have of my felf; Lord, convince me powfully of my own wretchedness, make me to e that I am miserable, and poor, and blind, nd naked, and not only duft, but fin that to mall Thy dispensations towards me, I may lay ny hand upon my month, and heartily acknowedge that I am less than the least of Thy menies, and greaten than the greatest of Thy linde alk humbly with my God, but even with ser alfo that I may mot only submit my left Thy Rebukes, but even to those of my felw Christians, and with meekness receive and bey their admonstions. And make me forto the verify felf towards all, that I dever do my d grant, that in lowlines of mind I may dem every other man better than my felf. and and be willing that others should esteem them to also; that I neither neurish any high opinion of my self, nor covet one among others, but that despising the vain praise of Men; I my seek that praise which cometh from Thee on That so instead of those mean service Arts I have used to recommend me to the esteem of men, may now employ all my industry and care to approve my self to Thee, who resistest the proud and givest Grace to the humble: Grant this, I Lord, for His sake who humbled Himself unto the death of the Cross, Jesus Christ.

For the Fear of God.

Glorious Majesty, who only are high and to be feared, possess my Soul with a hole awe and reverence of Thee, that I may give The the honour due unto Thy Name, and may be fuch a respect to all things which relate to Thee that I may never prophane any holy thing, or facrileziously invade what thou haft fet apart to Thy Self. And O Lord, fince Thouart a Go that wilt not clear the guilty, let the dread of Thy inflice make me tremble to provoke Theein any thing. O let me not for mitplace my fe as to be afraid of a man that shall die, and o the fon of man, who shall be made as grafs, and forget the Lord my Maker; but replenish my fool with that fear of the Lord, which is the be ginning of wildom, which may be as a bridle to all my brutish appetites, and keepine in a confiant

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nion but

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conformity to Thy holy will. Hear me, O Lord, I befeech Thee, and put this feat in my heart, that I may not depart from Thee, but may with fear and trembling work out my own Salvation, trough Jelus Christ.

For Truft on God

Almighty Lord, who never failest them that trust on Thee; give me Grace, I befeech Thee, in all my difficulties and diffreffes, to have recourse to thee, to rest and depend on thee; Thou than keep him, O'Lord, in perfect peace, whose mind is staid on Thee. O let me always rest on. this firm Pillar, and never exchange it for the broken reeds of worldly fuccours; fuffer not my heart to be overcharged with the cares of this life, taking thought what I stiall eat, or drink, or wherewithal I shall be cloathed; but grant that having by honest labour and industry done my part, I may chearfully commit my felt to Thy providence, casting all my care upon Thee; and being careful for nothing, but to be of the number of those whom Thou ownest and carest for even such as keep Thy Testimonies, and think upon Thy Commandments to do them. That hereof, all these outward things may be added. into me in fuch a measure as Thy wildom knows. He faket ate Heal then des doin bits march to

dental education of volume of high and the Coultre to

PRIVATE DEVOTIONS

the Romatty to The boly will. Hear me, O Lord, Jane van a For Thankfulneft. division interest

Moft Gracious and Bountiful Lord. w fillest all things living with good, and e pectest no other return, but praise and thanking ving; let me, O Lord, never defraud Thee of that so easie Tribute, but let my heart be ever fille with the sense, and my mouth with the acknowledgment of thy Mercies. It is a soyful an pleasant thing to be thankful; O suffer me not be seech thee, to lose my part in that Divin pleasure; but grant that as I daily receive ble lings from Thee, fo I may daily from an affecti onate and devout heart offer up thanks to Thee and grant that not only my lips, but my life may thew forth thy praite, by confecrating my felf to thy service, and walking in holiness and righteoutness before. Thee all the days of my life, through Jesus Christ my Lord and blessed Samour. Che Little A. Collett bue upon Incepand

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her of thole whom I'h a council and cared for O Holy Lond, who art a mexciful combrace of true Penitents, but yet a confurning for owards obstinate finners; how shall I approach thee, who have so many provoking fine to it ame. Thy weath, and so little fincere Report to forten and melt this hard obdurate Heart of mine, that I may heartily bewail the Iniqui-100

s of my life while this Rock; O Lords eller waters may flow out seven flouds of teach of th my polluted Conscience. My drowzy Soul th too long slept securely in fin; Lord, awake though it be with Thunder, and let me rather el thy Terrors, than not feel my fin. ntest thy blessed Son to heal the broken heart Bur, Lord, what will that axail me if m art be whole? Q break it, that it may be cable of this healing vertues and grantiff be soluther, that having once the look and hinter of of since I may by from it as from the face of ferpent, and bring forest fruits of Reportant mamondment of life torthe praise and glory Thy Grace in Jelus Christ our blossed Redec things that deals the crem Lord, grant me to keep nichhen win all dil gence, there is the enable to Toeleech Thee, to

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A May

keep both body and forti pure and undenled, the District Jefe, who wall led as a Sheep co mirable example of Meekness quench in me all sparks of anger and revenge, and work in me such a gentleness and calmness of Spirit, as no rovocations may even be able to disturb. Lord rant I may be to far from offering the least inmy, that I may hever return the greatest, any therwise than with prayers and kindness: that who have in many Talents to be forgiven by thee, may never exact Pence of my brother's it that pueting on bowels of mercy, medkalels, ong-fathering; Thy peace may rule in my heare, make it an acceptable habitation to Theo. who

OF PRIVATE DEVOTIONS.

the atrette Printe of peace, to whom with the ther and holy Spirit be all honour and glo in my polluted Conference My drownwason
h too long here fecurely in sing Lord, awake
whough it be with the price and let me rather
thy Terrors (#1144). The

are f thy bleffed Sort to heal the broken heart. Hely and immaculate Jelus, whole first d edepartwas into the Virgins Womb, and w doft Rill love to inhabit only in pure and virgin cleans me from all filthiness both of fiesh an Spirit provisody. O Lord, is the Temple of the oly Ghoff O let me never polluce that Ten with any uncleannels. And because out a the heart proceed the things that defile the ma Lord, grant me to keep my heart with all dillgence, that no impure or founthoughts be har-boured there; but enable me, I beleech Thee, m keep both body and foul pure and undefiled, the to t may glowifie Thee here born in body and ip

age e exterre of Medanis quench in me al heh a gentlenel and project and work in a sen heh a gentlenel and some as the according some as the sentlenes as the sentlene ear I may be to far from offering the leaft in-

ris, and be glorified in both with Thee hereafter.

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Gracious Lordo who haft in Thy bounty to Mankind offered to us the use of Thy good Greatures for our corporal refreshment : grant that I may a brays use this liberty with thank-fulncie and moderation. O det me never be for enlayed to that bratish pleasure of talks, that my Table bosome a fare to me: but give my od:v

efeech Thee, a perfect abhorrence of all degrees excess, and let me eat and drink only for those ds, and according to those measures which Thou ft affigned me, for Health and not for Luxury. d, Lord, grant that my purfints may be not er the Meat that perisheth, but after that hich endureth to everlashing Life; that huned with Thy Grace here, and Thy Glory hereer, through Jefus Christ:

For Contentedness.

icher O Lorday Merciful God, Thy Wildom is infinite to chuse, and Thy Love forward to differne ood things to us; O let me always fully and enrely refigurity self to Thy disposals have no dehes of my own, but a period ladisfaction in Thy holdes for me; that to in whatfores allace I am, may be therein content. Lord, grant I may never look with murmuring on my own condition, not with envy on other mens. And to that end. befeech thee, purge my heart ofall coverous a ctions. O let me never yield up any corner of my foul to Mammon, but give me frich a contempt of thefe fading riches, that whether they increase or decrease, I may never set my heart upon them, but that all my care may be to be rich towards God, to lay up my treasure in Heaven; that Imay fo et my affections on things above that when Christ who is my life shall appear a may all ppear with Him in glory, Grant this, O Lord or the merits of the same Jesus Christ.

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For Dilivence.

Lord, who haft in Thy wildom ordained the Man should be born to labour, suffer me i to result that design of Thine, by giving my self to floth and idleness; but grant I may to emp my time and all other talents Thou halt intrul me with, that I may not fall under the fenter of the flothful and wicked Servant. Lord, if it Thy will, make me some way useful to other that I may not live an unprofitable part of Ma kind; but however, O Lord, let me not be usele to my felf, but grant I may give all diligence make my calling and election fure. My Soule befet with many and vigilant Adverfaries; Ol me not fold my hands to fleep in the midft of f not into Temptation; enduring hardness as a good Souldier of Jefus Christ; till at the last from this state of warfare, thou translate me to the flate of triumph and blifs in Thy Kingdom through Jelus Christ. on ignation ver ge

to should radice For Justice,

To a selection and

aud Died :

Thou King of Righteoufnels, who haft com manded us to keep judgment and do justice ands from all fraud and injustice, and give me perfect integrity and aprightness in all my deal-

ings

O make me ever abhor to ule my power to prefs, or my skill to deceive my brother, and nt I may most strictly observe that sacred sule, doing as I would be done to what I may not honour roy Christian profession by an unjust finidulenediffe but in limplicity and godly erity; bave any convertation in the World; er feeking to heapop treafures in this life; preferring a little with righteousness before at revenues without right. Lord make me actly careful to render to every man what by ly fort of obligation becomes his due that I y never break the bond of any of their relati is that thou haft placed me in, but may to be eve my felf towards all, that none may have y evil thing to fay of me; that so if it be posble, I may have peace with all men; or how-ver, I may, by keeping innocency, and taking eed to the thing that is right, have peace at the if even peace with Thee, through John Chris not that their co communicated for

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ma only stated before and an orly and the major with an orly and the major with an orly and the major with an orly and of one blood.

O Merciful Lord, who hast made of one blood and redeemed by one ranform all Nations of Men, let me never harden my bowels against any has partake of the fame nature and ademption with me, but grant me an universal charity to wide all Men. Give me! O Thou Pather of companions, such a venderness and meltinghess of that, that I may be deeply affected within the miseries.

ray of that Excellence, found degree of that

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miferies and calamities outward or inward of m Brethren, and diligently employ all my ability for their fuccour and relief. O let not an unche fitan felf-love possess my heart, but drive out the accursed spirit, and set Thy spirit of love enterand well there, and make me seek; not to please me felf, but my Neighbour for his good to ediffusion even as Christ pleased not himself. Lord, make me a faithful Steward of all those Talents Thom hast committed to me for the benefit of other that to when Thou shalt call me to give an account of my Stewardship, I may do it with journal of my Stewardship, I may do it with journal not with grief. Grant this, merciful Lord, below Thee, for Jesus Christ his sake:

For Perfeverance.

Eternal and unchangeable Lord Gods who are the same yesterday, and to day, and so ever; Be Thou pleased to communicate some small ray of that Excellence, some degree of that stability to me Thy wretched Creature, who am light and unconstant; turned about with every blast; my Understanding is very deceivable, O establishes in Thy truth keep it from the snares seducing spirits, that I may not be led a way with the error of the wicked, and fall from my own stedfastness, my will also. O Lord, is irresolute and wavening, and doth not cleave stediastly unto God, my poweres is bounds the morning cloud and as the early dew it passet have good work these and souling me, and whatever good work these

Paraphraje of the Lord's Prhyer. 405

form it until the day of Christ. Lord. Thou of my weakness, and thou knowest the number of strength of those temptations I have to struggious. O leave me not to my self, but cover ou my head in the day of battel, and in all spinual combates make me more than Conqueror rough Him that loved me. O let no terrors statteries either of the world, or my own self, are draw me from my obedience to Thee; but east that I may continue stedsaft, unmoveable, ways abounding in the work of the Lord and by stient continuing in well-doing, seek, and at last brain Glory, and Honour, and Immortality, and sternal life, through Jesus Christ our Lord.

A Brief Paraphrase of the

LORD'S PRAYER,

To be used as a Prayer.

[Our Father which art in Heaven.]

Lord, who dwelleft in the highest Heavens, Thou art the Author of our being, Thou hast to begotten us again unto a tively hope, and mich towards us the underness and bowels of compassionate Father. O make us to render to the love and obedience of Children; and that

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that me may resemble Thee our Father in Heavy (that place of true delight and purity) give us hely distain of all the destricted pleasures and for pollutions of this World, and so raise up a minds, that we may always have our convention in Heaven, from whence we look for a Saviour the Lord Jesus Christ.

[i. Hallowed be Thy Name,]

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Strike fuch an awe in our Hearts, that we have humbly reverence Thee in The Name which is great, wonderful and holy; and carry fuch a facred respect to all things that relate to Thee and Thy Worship, as may express our reverence to Thy great Majesty. Let all the People praise Thee, O God, let all the People praise Thee.

[2. Thy Kingdom come.]

Establish Thy Throne, and rule for ever in one Souls, and by the power of Thy Grace subduals those rebellious corruptions that exalt them selves against Thee: they are those Enemies of Thine which would not Thou should'st reign over them. O let them be brought forth and slain be ford Thee; and make us such faithful subjects this Thy Kingdom of Grace; that we may be a pable of the Kingdom of Grace; that we may be a pable of the Kingdom of Grace; that we may be a pable of the Kingdom of Grace; that we may be a pable of the Kingdom of Grace; that we may be a pable of the Kingdom of Grace; that we may be a pable of the Kingdom of Grace; that we may be a pable of the Kingdom of Grace; that we may be a pable of the Kingdom of Grace; that we may be a pable of the Kingdom of Grace; that we may be a pable of the Kingdom of Grace; that we may be a pable of the Kingdom of Grace; that we may be a pable of the Kingdom of Grace; that we may be a pable of the Kingdom of Grace; that are not be a part of the control of the cont

Ca. Thy

13. Thy will be done in Earth; &c.]

Nable us by Thy Grace chearfully to suffer Thy Will in all Thy Afflictions, and readily form it in all Thy commands: give us of that evenly Zeal to Thy Service, wherewith the fled Angels of Thy presence are inspired, that may obey Thee with the like fervour and alary, and that following them in their obedition, we may be joyned with them to sing eternal fles in Thy Kingdom, to God, and to the Lamb ever.

[4. Give us this Day our, &c.]

which may fustain and nourish our Souls to Eternal Life. And be thou pleased also to rovide for our Bodies all those things which hou seeft fit for their support, through this are earthly Pilgrimage; and make us chearfully wrest on Thee for them, first seeking Thy Kington, and the Righteousness thereof, and then at doubting but all these things shall be added no us.

[5. Forgive us our Trespasses, &c.]

Leal our Souls, O Lord, for we have finned against Thee, let Thy tender mercies abound wards us, in the fargiveness of all our offences.

And

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And grant, O Lord that we may never forfeit this pardon of thine, by denying ours to our brethren but give us those bowels of compassion to other which we stand in so much greater, need of from thee, that we may forgive as fully and finally up on Christ's command, as we defire to be forgives for his merits and intercession.

[6. Lead us not into temptation, &c.]

O Lord we have no strength against the Multitudes of remptations that daily assure us, only our Eyes are upon Thee; O be Thur pleased either to restrain them, or assist us, and thy faithfuiness suffer us not to be rempted above that we are able, but in all our temptations make us a way to escape, that we be not overcome by them, but may, when Thou shalt call us to it, ressist even unto blood, striving against sin, that being faithful unto death, thou may est give us the crown of life.

[For thine is the Kingdom, &c.]

Hear us, and graciously answer our Petition, for Thou art the great King over all the Earth, whose Power is Infinite, and art able to do for us above all that we can ask or think, and to whom belongeth the Glory of all that good Thou workest in us or for us. Therefore blessing honour, glory and power be unto Him that sure upon the Throne, to our God for ever, and ever these.

ious EJACULATIONS taken out

For Pardon of Sin.

HAve mercy on me, O God, after Thy great goodness, according to the multitude of Thy nercies do away mine offences.

Wash me throughly from my wickedness, and

canfe me from my fin.

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Turn thy face from my fins, and put out all windfeeds on too! The roads why ONO To middeds prevail against me: Obe thou excitul anto my fins and one on more and while

Enter not into Judgment with thy fervant, for

For thy Names lake, O Lord, be mertiful unto my fin, for it is great.

Turn thee, O'Lord, and deliver my Soul. O live me for thy mercies lake ob and O's and I

For Grace.

Each me to do the thing that pleaseth thee, forther art my Gods avia available. Teach me thy way, O Lord, and I will walk in truth: O knir my heart to thee, that I may ar thy name.

Make me a clean heart, O God, and renew a the spirit within me.

T

O let my heart be found in Thy Statutes, that be not asharped OIT AIUDALE

Incline my heart unto Thy Testimonies, and not to Coverounes.

Turn away mine eyes left they behold vanity, and quicken Thou me in Thy way.

I am a stranger upon earth, O hide not Thy

Lord, teach me to number my days, that I may

For the Light of God's Countenance.

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I ORD, why abhorrest Thou my soul, and he dest Thy face from me? O hide not Thou Thy face from me, nor cast Thy service away to displacture was not as a soul or a soul to a soul or a sou

Thy loving kindness is better than life it tell.

Lord, lift thou up the light of thy Countenance upon me.

Comfort the foul of Thy levent, for unto

Thankfgiving.

I will always give thanks unto the Lord. His Praid thall ever be in Chymnouth an das I will thank the ather art my God, and I will praife Theem a virtual will praife my God whilft I have my being.

Praid

Praifed be God, which hath not cast out my Prayer, nor curned His Mercy from me.

Bleffed be the Lord God even the God of Ilms

And bleffed be the Name of His Majesty for ever, and all the Earth shall be filled with His Majesty, Amen, Amen.

For deliverance from Trouble.

B E mercifillunes me, O Lord, he merciful unto me, for my foul trustesh in thee, and under the shadow of thy wings shall be my refuge, unif these calamities be over-past.

Deliver me, O'Lord, from mile enemies, for

I fee unto thee to hide me.

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Ot

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O keep my foul, and deliver me, let me not be confounded, for I have put my trust in thee.

Mine eyes are ever looking unto the Lord: for

He shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me:

for I am desolate and in misery.

The forrows of my heart, are enlarged bring thou me out of my troubles and the

Net believing it practically, so as to live according

Be favourable and gracious unto Sion, build then the Walls of Jerusalem.

O'Cod, wherefore art thou abient from us for the work of the pasture?

T 2

O think upon The Congregation, whom I hou Look upon the tribe of Thine Inheritance, and Mount Sion where Thou half dwelt.

It is time for Thee, Lord, to lay to Thy hand, for they have destroyed Thy Law.

Arife, O God, and maintain thine own carle deliver Ifrael, O God, out of all his troubles.

For adimerance von

Brief Heads of Self Examination, effect ally before the Sacrament, solletted on of the foregoing Treatife, concerning the breaches of our Duty on avised Beennen thee to hide

O keep my foul, and deliver me, let me not 's enfounded for IQ O D: of trollin thee Mine eves tre ever looking anto the Lord; I Ils first plack my feet out of the ner

Turn thee untome of box mercy upon my The forrows of any learning thou the comount of the believing there is a God o work of the comount of the comou

Not believing his Word. Not believing it practically, so as to live according to our belief to weed)

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Be froprest and gracious The God Mercite de le

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LOVE.

Not loving God for his own excellencies.

Not loving him for his Goodness to m.

Not labouring to please him.

Not desiring to draw near to him in his Ordinances.

Not longing to enjoy him in Heaven.

FEAR.

NOt fearing God so as to keep-from offending bim. Fearing man above bim, by committing sin, to shan some outward suffering.

T.RUST.

or driv. chain

Not Trusting on God in dangers and distresses.

Using unlawful means to bring us out of them.

Not depending on God for supply of our Wants.

Immoderate Care for outward things.

Neglecting to labour and expecting God should support us in our idleness.

Not looking up to God for a blessing on our honess.

Endenvours.

HUMILITY.

Not fabrishing obediently to act his Will.
Not fabrishing obediently to act his Will.
Not patiently suffering it, but mirrouring at his
Corrections:

Not amending by them.

Not being thankful to him.

Not acknowledging his Wisdom in chusing for m but having eager and impatient defires of our I Not laying bim for his

of labouring to plea HONOUR

Ot honouring God by a reverent usage of the IN things that relate to him.

Behaving our selves irreverently in his House. Robbing God, by taking things that are confectated

to him.

Profaning Holy times, the Lords Day, and the Feat and Fafts of the Church.

Neglecting to read the Holy Scriptures, not marking

when we do read.

Being careless to get knowledge of our duty, chusing rather to continue ignorant, than put our fely to the pains or charge of learning.

Placing Religion in bearing of Sermons, without

Practice

Breaking our Vow made at Baptism-

By resorting to Witches and Comparere; i. e. to the

Devil.

By loving the Pomps and Vanities of the World and following its sinful customs.

By fulfilling the lufts of the flesh.

Profaning the Lord's Supper.

By coming to it ignorantly, without Examination Contrition, and purposes of New Dife.

By behaving our selves irreversuly makes with Devotion and spiritual Affection and the

By neglecting to keep the Promises made at it.

Profaning God's Name, by blasphemous thoughts, or Discourse.

Giving others occasion to Blaspheme him by our vide

Taking unlawful OATHS.

Peryury and arrange

the

Swearing in ordinary Communication.

WORSHIP.

Ot Worshipping God.

Omitting Prayers, publick or private, and being glad of a pretence to do so.

Asking unlawful things, or to sunlawful ends.

Not purifying our Hearts from sin before be pray.

Wet praying with Freich and Humility.

Coldness and deadness in Prayer.

Wandring thoughts in it.

Breverent geffires of body in Prayer.

REPENTANCE.

NEglecting the duty of Repentance.
Not calling our selves to Daily account for our fine.

Not assigning any Set or Solemn times for Humitiation, and Confession, or too seldom.

Not deeply considering our sins, to beget contrition. Not acting revenue upon our selves, by Fasting, and

other acts of Mortification.

Profacing Coles Name, by elaphornos thoughts, or IDOLATRY.

Utward Idolatry in Worshipping of Creatures. Inward Idolatry, in placing our love, and other affections more on Creatures, than the Creator.

To our SELVES.

TY. HUMILITY.

DEing puft up with high conceits of our selves. D In respect of Natural parts, de Beauty, Wit, &c.

Of worldly riches and bonours.

Of Grace.

Of Grace. The praise of word on it could be

Directing Christian Actions, as Prayer, Alms, &c. to that end

Committing sins to avoid repreach from wicked men

MEEKNESS

Isturbing our minds with Anger and pecuis mess.

CONSIDERATION.

Or carefully Examining what our estate towards God is.

Not trying our selves by the true Rule, i. c. our obedience to Geds Commands.

Not

es,

cc.

Not weighing the Lawfulness of our Actions before we venture on them.

Not examining our past actions to Repent of the ill, to give God the glory of the good.

CONTENTEDNES.

Nontentedness in our estates.

Greedy desires after Honour and Riches:
Seeking to gain them by finful means.

Enting the condition of other men:

DILIGENCE, WATCHFULNES.

Being Negligent in observing and resisting Tem-

Not improving Gods gifts, outward, or inward, to

Abusing our natural parts, as Wit, Memory, &c.

Neglecting or Refifting the motions of Gods Spirit: .

CHASTITY.

Ncleanness, adultery, fornication, unnatural Insts, &c.
Uncleanness of the Eye and Hand.
Filthy and obscene Talking.
Impure Fancies and Desires.
Heightning of lust by pampering the body.
Not subourness of induce it by Fasting, or other severalises.

รู้สื่อเครื่อง หมาย เกลา เพื่อผู้ที่เรื่อง ไม่ เมื่อเกลา เกมเมืองที่ เกมเลา

TEMPERANCE.

L'Aring too much. e Godens etor L Making pleasure, not health, the end of Eating Being too curious or costly in Meats.) Drunkenness. Drinking more than is useful to our bodies, thous not to Drunkenness. Wasting the Time or Estate in good Fellowship. Abusing our strength of brain to the making other Drunk. DILIGENCE, WA. Sleeping. AV JONALDIAIN Idleness and Negligenee in our Callings. Using unlawful Recreations. Being too vehement upon Lawful ones. Spending too much time at them. Being drawn by them to Anger or Covetou hele. Being proud of Apparel. Striving to go beyond our rank. Bestowing too much time, care or cost about it. Abstaining from such excesses, not out of conscience

But covetonfacts. Purfes.

To our NEIGHBOUR.

NEGATIVE JUSTICE.

Being injurious to our Neighbour.

Delighting caustesty to grieve his mind:
Ensur

Ensnaring his foul in fin, by Command, Counsel, En-

Affrighting him from godliness, by our Scoffing at

Not feeking to bring those to Repentance whom we ... bave led into fin.

MURDER:

MUrder open or secret.

Drawing men to intemperance or other vices, which may bring diseases or death.

Stirring men up to quarrelling and fighting.

Maiming or hurting the body of our Neighbour.

Fierceness and Rage against him.

ADULTERY

Oveting our neighbours Wife.

Actually defiling her.

MALICE.

S Poiling the Goods of others upon fright and ma-

COVETOUSNES.

Overing to gain them to our felves.

denide

OPPRESSION Win Surveyor

OPPresion by violence and force or colour of

THEFT

THEFT.

N. T. B. T. P.

Not paying what we borrow.

Not paying what we have voluntarily promise Keeping back the Wages of the Servant and hireling.

DECEIT.

U Nfaithfulness in Trusts, whether to the Living. Using arts of Deceit in Buying and Selling. Exacting upon the necessities of our Neighbours.

FALSE-WITNESS.

B Lasting the credit of our Neighbour.

By false Witness.

By railing.

W. Countel En

By Whifpering.

Inconraging others in their Standers.

Being forward to believe all ill reports of our Neigh bour!

Pulling the Goods o

So

R

Causes suspicions.

Despiting him for his Infirmities.

Loviting others to do fo, by Scoffing and deriding bim.

Bearing any Malice in the beart.

Secret wishing of death or hart to our Neigh

Rejoycing when any evilbefalls him.

Neglecting to make what Satisfaction we can, for Neglecting to make white to our Neighbour.

THEET

POSITIVE JUSTICE, HUMILITY, Shot wolld or LIYIN Gast no

Hurlish and proud behaviour to Others. Froward and peavish Conversation. Bitter and reproachful language.

Carfing.

Not paying the Respect due to the qualities on gifts of others.

Proudly overlooking them.

Seeking to leffen others Esteem of them.

Not Employing our Abilities, whether of mind or Estate, in administring to those whose wants requireit.

GRATITUDE.

"Nthankfulness to our Benefattors Especially those that admenish we. Not amending upon their reproof. Being angry at them for it.

Not reverencing our Civil Parent, the lawful Ada. giftrate.

judging and fleaking ruil of bim. Grudging his just Tributes.

Sowing sedition among people.

Refusing to obey his lawful Command. Rising up against him, or taking part with them the

Despising our Spiritual Fathers. Not loving them for their works sake. Not aboying those commands of God they deligier to Many in the second

Curtions

Seeking to withhold from them their just mainte hance III . The state of the seeking own lawful Pastors to follow fallion Teachers.

con reproachted language.

ther if and proud behaviour to O

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STubborn and irreverent behaviour to our nate

Despising and publishing their infirmities.

Not loving them, nor endeavouring to bring the

Contemning their Counfels.

Marmuring at their Government.

Coveting their Estates, though by their death.

Not ministring to them in their wants of all

Neglecting to pray for God's Bleffing on the several

Want of natural affection to Children.

Mothers refusing to Nurse them without a just in-

Mut bringing them timely to Reptifm.

Not early instructing them in the ways of God. Suffering them for want of timely correction to go

Customs of fin.

Setting them evil Examples

Discouraging them by barsh and cruol usage.

Not recording for their subsifience according to our

Confaming their portions in our own rior.

Referring all till our death, and letting them was

Me feeking to entail a bleffing on them by our Chri-

inte

Not heartily praying for them & fills and present Want of affection to our Natural brethren. Envyings and heart-burnings rowards them, For where his Friendling upon flight or no caute,

DUT POBRETHREN

Not loving our spiritual brethren i.e. our fellows Christians VI A Having no fellow-feeling of their sufferings. Caustafty for faking show Communion in Holy Du Not taking deeply to heart the Defolations of the delly maling them.

Maronn ing at their reduke. MARRIAGE.

Marrying within the degrees forbidden.

Marrying for undue ends has covetousness,

Unkind, from and med sugarior behavious tomands. the Huband or Wife, Unfaithfulnefs to the Bean han a hung con

Not bearing with the infirmities of each other.

Not endeavouring to do vote one mothers good The Wife resisting the lawful Commands of his Huband with the lawful Commands of his

Her friving for Rule and Dominion over bing. Not praying for each other.

FRIENDSHIP.

Whitehalason & Polentones to at the Betraying bis fecrets.

Deny

. Sant.

Denying bim affiftance in his weeds Neglecting louingly to admonish bim.

Flattering him in his faulte.

For saking his Friendship upon slight or no cause. Making leagues in singletad of ventuous friend (hip.

NO loving our prisunal brethren i.e. our fellow SERVAN TOS.

D

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N

daring no tellow-feeling of Q Ervants dischering the lawful commands of Their Masters. Purloyning their goods wed or river mixed town Carelesty wasting them. Murmuring at their rebukes.

Idleness. MARIAGE. Ege-fervice.

M derring rathing the degrees to bidden.

M Afters using Servants synamically and era-I'I elly. sitt or Wife

Being too remis, and suffering them to neglect their

Having no care of their Souls.

Not providing them means of infirmation in Reli-

Not admonishing them when they commit Sins. Not allowing them time and opportunity for Prayer, and the worship of God

CHARITM

And of boweles and Charity to our Willy bases But ning bes ferrit guria.

& Steads of Self Established tob! Not heartily desiring their good, spiritual or temporal. Not loving and forgiving enemies.

Taking actual Revenges upon them.

Falseness professing kindnass and acting none.

The libbouring to do all the good we can so the soul of our Neighbour.

lot affifting him to our power in his bodily diffreffes. Not defending his good name, when we know him

Denying him any neighbourly office to preferve or adoften committed? Isy well thenin mos nesto

Not defending him from appression when me frequency, I have added booth a remor suad an Not relieving him in his powerty. with a vocatilian v

Not giving liberally and chearfully.

GOING TO LAW.

Spirit within me, w Tot laving REACE. Going to Law upon flight accasions.

Bearing inward enmissy to those we sue. Not labouring to make peace among others.

He wfe of this Catalogue of Sins is this : Upon day of Humiliation, espenially before the Sa particular ask thine own heart. Am I guilty of ass. And what sover by such Examination thou nucles thy self faulty in Confess particularly, and ambly to God, with all the height ning circumstanwhich may any way intrease their guilts, and the serious resolutions against every such Sin for future; after which then mayest use this Farm lowing.

Northenrich definite answerend hire and a temporal O LORD, I am afhamed, and bluffe to life up my face to thee, for my infquities increased over my head, and my trespals is grow up even unto Heaven. I have wrought all the great provocations, and that in the most provoking manner, they have not been only fingle of repeated acts of fin ; for, O Lord, of all this blace Catalogue which I have now brought forth h fore thee, how few are there which I have no often committed? Nay, which are not become even habitual and customary to me ? And to the frequency, I have added both a greedines, and obstinacy in finning turning into my course as the Horse rusheth into the Battel, doing evil with both hands earnestly, yea, hating to be reformed and carting thy words dening me, quenching thy Spirit within me, which testified against me, to turn me from my evil ways; and frustrating all those outward means, whether of Judgment or mercy, which thou hast used to draw me to thy felf. Nay, O Lord, even my repentances may be numbred amongst my greatest fins: they have formetimes been feigned and hypocritical, always for highe and ineffectual, that they have brought forth no fruit in amendment of Life; but I has fill returned with the Dog to the vomit, and the Sow to the mire again, and have added the break of resolutions and vows, to all my former guilt Thus, O Lord, Fam become out of measure fi worthy to take part in it, even in the fecul death, the take of fire and brimftone. This, the O Lord, is in justice to be the portion of my cup

Envery before the Sarramonna was

to me belongs nothing but shame and confusion face eternally : But to thee, O Lord God, beeth mercy and forgiveness, though I have reelled against thee 20 semember not my fins d offences, but according to thy mercy think ion aponume & Lord for thy goodness. Theu treff thy Son to feek and to lave that which was oft; behold, O Lord, I have gone aftray like a seen that is loft: O feek thy fervant, and bring me back to the Shepherd and Bishop of my foul. Let thy Spirit work in me a hearty sense and dereftation of all my abominations, that true sonmition of heart, which thou half promised not to despite. And then be thou pleased to look on me, to take away, all iniquity, and receive the gracimilying and for his lake who heth done marning imits; he reconciled to me, who have done in high wells strike they the guilt of pay fins in is blood adoption the power of them by his month and grant G. Lord, that I may from this iour bid a final adjeu to all ungodiness and worldly luft, that I may never once more caft a thou schuded sedow enclong after the feel pors of Egyptic but conferred my felf-entirely to theen to dervay thee in Righteenshes and True Holiness, reckoning my self to be dead indeed man fines but aline unta God, sthrough Jelus. Christ our Lord and bleffed Saviour.

thy holy Spirit from me.

Ogice me the comfort of they help again, and build me reich they free spirit.

Then & rd I reach the ways auto the miched,

to de mais indicate de la constante de la cons

TYC

Thu Penitential Platen may alfo fit fied sample thechow se nember not my ins

ne perdion senoise em

HOWE mercy upon me, O God, after the goodness, according to the muchitude of mercies do away mine offences.

wash me throughly from my mickedness, cleanse me from my fin.

For l'acknowledge my auto, and my file is to

Against thee only have I sinced, and done this in the fight that their might of be sufficient in the ing, and clear when them are judged.

Behold I was flapen in michedness, and in

and frate in the way well much the the interesting and frate in the way washe find in films for all and Those facilities for all and Those facilities for the way to Hyfler, and I find below, thou shale wash me, and lessal be whi

sthan from some roven than Lan

Then shalt make my hear of joy and gladies is the the foreign may rejoyed. In Holmels, reckoning my left to be dead idealed

right firit mitbinimist bear, O'Gody and revent

Cast me not away from thy presence, and take thy holy Spirit from me.

O give me the comfort of thy belp again, and for

blish me with thy free spirit.

Then shall I teach thy ways unto the micked, fineers shall be converted unto thee. Deli liven me from blood guileine fr, O God, how shat God of my bealth, and my Tongue shall fing hightenesses for the state of the u shalt open my lips, O Lord, and my mouth new south observats. I show desires most service, else would I give it

but thou delightelt not in burnt-offering.

The facrifice of Godie a troubled spirit; a broken contrite heart, O God shalt thou not despise.

Dhe favourable and gracious unto Sion, build the Wallstofo Jerulalem . 1914 vind a wing any

Then shall then be pleased with the factifices of reconfiness, with the burns offerings and oblations;

Glory be to the Father, and to the Son, and to boly Gholt july and denn softmone sign worth As it was in the beginning, is now and ever If be world without end. Amen. hool st

broken my pare of that Covenant, whereof the PRUASY EROSY BE PORTE

Receiving of the Bleffed word

it may be to me for remillion

m in most street of the transit vin old swall ville m short S.A. C.R. A.M.B. N. Tons, shows foul to fuch a fineere and conflant obedience, th

Most merciful God, who haftein Phygreat rand fimilised to visenake my defires and pulp-after it, and was ble to my hoelts of itself have the predicale, walted that portion of Canace STATE OF STREET Thou ASTR

thou bestoweds upon me and therefore do the Lord, how shall such a wretch as the dare to proach this holy Table: Lama dog how fi prefume to take the Children bread A Orth given to one who hath cholen to feed on his with Swine? Nay, to one who hath alread often trampled there precious things whiter for either carelelly neglecting, or unworthily re ving these holy Mysteries O Lord, my hori guildiness makes me tremble to come, and makes me not dare to keep a way ; for where Lord, shall my pollured foul be washed, if ho this fountain which thou hast opened for fin a for ancleanness of Hither therefore Techne, thou haft promised, that him that comoth to the then wilt in no wife cast one : This is, 'O' Bon the blood of the New Testament, grant ine lo receive it, that it may be to me for remission fins; and tho' I have to often and fo wretched broken my part of that Covenant, whereof the Sacramene is a Sealt yep beithou gradiously plea fed to make good thine; to be merciful to my un rightepufnels, and to remember my fing and it injquitted no more: and not only to, but to pu thy laws into my heart, and to write them in m mind, and by the power of thy grace dispose my foul to such a fincere and constant obedience, the in their haly my teries I may not but somme morate, but effectually receive my stelled Sevi-our, and all the benefics of his Patien; and to that and give me finds a properation we so the MAY.

y qualifie me for it; give me a deep sense of fins and unworthinelast that being weary and vy-laden, I may be capable of his refreshings, by being Suppled in my own tears, I may be fitter to be waffied in his blood; raile up my and earthly mind from groveling here below, dinspire it with a holy zeal, that I may with itual affection approach this spiritual feast; let C Lord, that infinite love of Christ in dyfor so wretched a sinner, instante my stozen with d soul, and kindle in me that sacred fire love to him, and that so vehement, that no was may quench, no flouds drown it, such as may in up all my droß, not leave one unmortified that my foul, and fuch as may also extend it to all whom thou half given me command dexample to love even enemies as well as mids. Finally O Lord, I beleech thee to closely in the wedding Garment, and make me, bugh of my felf a most unworthy, yet by thy arcy an acceptable Gnest at this holy Table; at I may not eat not drink my own condem-tion, but may have my pardon leafed my eakness repaired, my corruptions subdued and y foul so inseparably united to thee, that no impractions may ever be able to dislolve the ation, but that being begun here in grace, it may be confurmmated in glory. Grant this, Quant for thy dear Son's lake, Jehn Christ. the Bleed of the Covenint an unholy thing Yet, O merciful Jelu, this Blood is my only on fage: O let this make my atonement, or I perill Wherefore didle thou fised it b

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visioning the year is a complete of the constant and years and years, I may its capable of his resultings,

O Bleffed Jelus, who once offeredit up to felf for me upon the Crois, and now ferest thy felf to me in the Sacrament, let not befeech thee, my impenitence and unworthers frustrate thele so inclaimable mercues to up but qualifie me by thy Grace to receive the benefit of them. O Lord, I have abundant no of thee, but am to clogged with guilt, to hold with the cords of my fins, that I am not able move towards thee. O loofe me from t band wherewith Satan and my own Lufts ha bound me, and draw me that I may run af confide the paths that lead to death; but whether invitest me to life and glory, I cum in back, and forfake my own mercy. How of hath this fealt been prepared, and I have we frivolous excuses absented my left? or if I have come, it hath been rather to defie than to ad chee; I have brought such troops of thy probled enemies, unirepented sins along with me, as I came not to commemorate, but renew I pullion, crucifying Thee aftern, and putting I to open shame. And now of what punishme shall I be thought worthy, who have thus transpled under foot the Son of God, and counter the Blood of the Covenant an unholy thing Yet, O merciful Jefu, this Blood is my only fuge: O let this make my atonement, or I peril eternally. Wherefore didft thou fried it, but

Anchone

fave finners? Neither can the merit of it be er-whelmed either by the greatness or number fins. I am a finner, a great one; O let me find faving efficacy. Be merciful unto me, O od, be merciful unto me, for my Soul trusteth thee, and in the clefts of thy wounds shall be y Refuge, until thy Father's indignation be verpaft. O thou who halt as my high Priest saficed for me, intercede for me also, and plead hy meritorious fufferings on my behalf, and uffer not, O my Redeemer, the price of thy lood to be utterly lost. And grant, O Lord, hat as the line I have to be forgiven are many, I may love much. Lord, thou feelt what int, what cold affections I have towards thee warm and enliven them: and as in this Sarament that transcendent love of thine in dying or me is shed forth, so I beseech thee let it connake fome returns of love : O let this divine e defcend from Heaven into my Soul, and let my fins be the burnt-offering for it to confume, hat there may not any corrupt affection, any surfed thing be sheltered in my heart, that I hay never again defile that place, which thou lear Jesu, to redeem me from all Iniquity. O et me not again fell my felf to work wickedness. but grant that I may approach thee at this time with most fincere and fixed resolutions of an enre Reformation, and let me receive such Grace nd strength from thee, as may enable me faithlly to perform them. Lord, there are many d habituated diseases my Soul groans under. Here

Here mention thy most prevailing corruptions. And though I lie never to long at the Pool of Betbefda, come never fo often to thy Table, ye unless thou be pleased to put forth thy healing Virtue, they will ftill remain uncured. O the bleffed Phylician of fouls, heal me, and grant the I may now so touch Thee, that every one of the loathfome Issues may immediately stanch, the thele ficknesses may not be unto death, but un the glory of Thy mercy in pardoning, to the glo of Thy grace in purifying to polluted a wretch O Christ hear me, and grant I may now approad Thee with fuch humility and contrition, love an devotion, that Thou mayest vouchsate to com unto me, and abide with me, communicating a me Thy felf and all the merits of Thy paffion. An then, O Lord, let no acculations of Saran, or my own Confeience amaze or diffract me, but he ying peace with thee let me allo have peace in my felt, that this Wine may make glad, this Bread of life may ftrengthen my heart, and enable me chear fully to run the way of Thy Commandments. Grant this, merciful Saviour, for thine own bowels and compassions fake.

EJACULATIONS to be ufed A the LORD'S SUPPER.

ORD, I am not worthy that Thou thould come under my roof. I have finned, What Ihall I do unto Thee, O

[Here

thou prelerver of men.

Ejaculations at the Lord's Supper. 435

If Thou, Lord, shouldst be extreme to mark what is done amis, O Lord, who may abide it?

But with the Lord there is mercy, and with him plenteous Redemption.

Behold, O Lord, thy beloved Son, in whom

hou art well pleased.

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Hearken to the cry of his blood, which speaketh

By his Agony and bloody Sweat, by his Cross

and Passion, good Lord deliver me.

O Lamb of God which takest away the sins of the World, grant me thy Peace.

O Lamb of God which takeft away the fins of

the World, have mercy upon me.

Immediately before Receiving.

Thou hast said, That he that eateth thy slesh and drinketh thy blood, hath eternal life. Behold the servant of the Lord, be it unto me according to thy Word:

At the Receiving of the Bread.

BY thy Crucified Body deliver me from this body of death.

At the Receiving of the Cup.

O Let this Blood of thine purge my Conscience from dead works to serve the living God. Lord, if thou wilt thou canst make me clean. O touch me, and say, I will, be thou clean.

2 After

After Receiving.

WHat shall I render unto the Lord for all the

I will take the Cup of Salvation, and call upon

the name of the Lord.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honour and glory, and blessing.

Therefore bleffing, honour, glory and power, be to him that fitterh upon the Throne, and to the

Lamb for ever and ever. Amen.

I have fworn, and am stedfastly purposed to

keep thy righteous Judgments.

O hold thou up my goings in thy paths, that my foot steps slip not.

A Thanksgiving after the Receiving of the Sacrament.

O Thou Fountain of all goodness, from whom every good and perfect gift cometh, and to whom all honour and glory should be returned. I defire with all the most fervent and inflamed affections of a grateful heart, to bless and praise thee for those inestinable Mercies thou has vouchfased me. Lord, what is Man that thou shouldst for regard him, as to send thy beloved Son to suffer such bitter things for him? But, Lord, what am I, the worst of Men, that I should have any part in this atonement, who have so

often despised him and his sufferings ? O the height and depth of this mercy of thine, that are pleased to admit me to the renewing of that Covenant with thee, which I have so often and so perverfly broken! That I, who am not worthy of that daily Bread which fustains the Body, should be made partaker of this Bread of Life, which nourisheth the Soul, and that the God of all purity should vouchsafe to unite himself to to polluted a wretch! O my God, fuffer me no more, I befeech thee, to turn thy Grace into wantonnels, to make thy mercy an occasion of fecurity; but let this unspeakable love of thine confrain me to obedience, that fince my bleffed Lord hath died for me, I may no longer live und to my felf, but to him: O Lord, I know there is no concord between Christ and Belial, therefore fince he hath now been pleased to enter my heart, O let me never permit any lust to chase him thence, but let him that hath fo dearly bought me, still keep possession of me, and let nothing ever take me out of his hand. To this end be thou graciously pleased to watch over me, and defend me from all affaults of my spiritual enemies: but especially deliver me from my felf, from the treachery of my own heart, which is too willing to yield it felf a prey. And where thou feest Lam either by nature or custom most weak, there do thou, I befeech thee, magnifie thy power in my preservation. [Here mention thy nost dangerous temptations.] And, Lord, let my Saviour's fufferings for my fins, and the Vows I havenow made against them never depart from by mind; but let the remembrance of the one U 3 enable.

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enable me to perform the other, that I may ne ver make truce with those lusts which nailed his hands, pierced his fide, and made his Soul heavy to the death: But that having now a-new litted my felf under his Banner, I may fight manfally, and follow the Captain of my Salva tion, even through a Sea of Blood. Lord, lift up my hands that hang down, and my feeble knees that I faint not in this warfare; O be thou my ftrength, who am not able of my felt to ftruggle with the flightest temptations. How often haw I turned my back in the day of battle? How many of these Sacramental Vows have I violated? And Lord. I have still the same unconstant deceitful heart to betray me to the breach of this. O thou who art Yea, and Amen, in whom there is no shadow of change, communicate to me, I be feech thee, such a stability of mind, that I may no more thus fart aside like a broken bow; but that having my heart whole with thee, I may continue Hedfast in thy Covenant, that not on good purpose which thy Spirit hath raised in me this day may vanish, as so many have formerly done, but that they may bring forth fruit unto Life Eternal o'Grant this, O mereiful Father through the merits and mediation of my Crucihed Saviour. desired by the second section

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A Prayer of Intercession to be used eir ther Before or After the Receiving of the Sacrament.

Most gracious Lord, who so tenderly los Vedst Mankind, as to give thy dear Son ut of thy bosom to be a propitiation for the fine of the whole world, grant that the effect of this Redemption may be as univerfal as the defign of that it may be to the Salvation of All. O let person by impenitonce and wilful fin forfeit his part in it, but by the power of thy Graceentance. Enlighten all that fit in darkness, all ews, Turks, Infidels and Hereticks; take from hem all blindness, hardness of heart, and conmpt of thy Word, and fo fetch them home, effed Lord, unto thy fold, that they may be faed among the number of the true Hraelites ind for all those, upon whom the Name of thy on is called grant, O Lord, that their convertions may be fuch, as becometh the Gospel of Chieff; that his Name be no longer blatchemed mong the Heathensthrough us. O bleffed Lord; low long shall Christendom continue the vilest ert of the world, a fink of all those abominable collutions, which even Barbarians deteft ? O' et not our profession and our practice be always n fo wide a distance of Let not the disciples of he Holy and Immaculate Jesus, be of all others he most profane and impure. Let not the Subcts of the Prince of Peace be of all others the

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most contentious and bloody; But make Christians in deed as well as in name, that may walk worthy of that holy Vocation when with we are called, and may all with one min and one mouth glorifie thee the Father of o Lord Jesus Christ. Have mercy on this languis ing Church, look down from Heaven the habit tion of thy holiness and of thy glory. Where thy zeal and thy strength, the founding of the bowels and of thy mercies towards us? Are the restrained? Be not wroth very fore, O Lord neither remember iniquity for ever; but though our backflidings are many, and we have grievoully rebelled, yet according to all thy good nels, let thy anger and thy fury be turned away, and cause thy face to shine upon thy Sanetuary which is defolate, for the Lord's fake; and for parate between us and our fins, that they may no longer separate between us and our God Save and defend all Christian Kings, Princes and Governours, especially those to whom we owe Subjection; plead thou their cause, O Lord against those that strive with them, and fight thou against those that fight against them: and fo guide and affift them in the discharge of that Office whereunto thou hast appointed them, that under them we may lead a quiet and peaceable life in all godliness and honesty. Bless them that wait at thine Altar, open thou their Lips that their Mouth may shew forth thy praise. O let not the Lights of the World be put under bushels, but place them in their Candlesticks, that they may give light to all that are in the house. Let not fe roboam's Priests prophane thy Service, but let the

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feed of Agren still minister before thee, And, O thou Father of mercies, and God of all comfort, fuccour and relieve all that are in affliction; deliver the out-cast and poor, help them to right that fuffer wrong, let the forrowful fighing of he Prisoners come before thee, and according to the greatness of thy power, preserve thou those that are appointed to die : grant ease to those that are in pain, supplies to those that suffer want, give to all presumptuous sinners a lense of their fins, and to all despairing, a fight of thy mercies; and do thou, O Lord, for every one abundantly above what they can ask or think. Forgive my Enemies, Persecutors, and Slanderers, and turn their hearts. Pour down thy bleffings on all my Friends and Benefactors. alf who have commended themselves to my prayers. [Here thou mayest name particular persons.] And grant, O merciful Father, that through this blood of the Cross, we may all be presented. pure and unblameable, and unreprovable in thy fight; that so we may be admitted into that place. of purity, where no unclean thing can enter, thereto fing Eternal Praifes to Father, Son and Holy, Ghoft for ever.

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A Prayer in times of common Persecution.

O BLESSED Saviour, who hast made the Cross the badge of thy Disciples, enable me, I beseech thee, willingly and chearfully to embrace it: thou seest, O Lord, I am fallen into days, wherein he that departeth from evil, maketh.

maketh himfelf a Prey | O make me fo readily to expose all my outward concernments, when my obedience to thee requireth it, that what falls as a Prey to men, may by thee be accepted as a Sacrifice to God. Lord preserve me so by thy grace, that I never fuffer as an evil doer; and then, O Lord, if it be my Lot to fuffer as a Chris ftian, let me not be ashamed, but rejeyce that I am counted worthy to fuffer for thy Name. O thou who for my fake enduredft the Cross, and despiseds the shame, let the example of that love and patience prevail against all the tremblings of my corrupt heart, that no terrors may ever be able to shake my constancy, but that how long foever thou shalt permit the rod of the wicked to lie on my back, I may never put my hand unto wickedness. Lord, thou knowest whereof I am made, thou remembrest that I am but flesh; and flesh, O Lord, shrinks at the approach of any thing grievous. It is thy Spirit thy Spirit alone that can uphold me: O establish me with thy free Spirit, that I be not weary and faint in my mind. And by how much the greater thou discernest my weakness, so much the more do thou show forth thy power in me; and make me, O Lord, in all temptations stedfastly to look to Thee, the author and finisher of my faith, that fo I may run the race which is fet before me, and refift even unto Blood, striving against fin. O dear Jesas, hear me, and though Satan defire to have me, that he may winnow me as Wheat, yet do thou, O bleffed Mediator, pray for me, that my faith fail not, but that though it be tried with fire, it may be found un-10 to praise and glory, and honour at thy appearing. And, O Lord, I besech thee, grant that
I may preserve not only constancy towards God,
but charity also toward men, even shole whom
thou shalt permit to be the instruments of my
sufferings: Lord, let me not fail to imitate that
admirable meckness of thine, in loving and
praying for my greatest Persecutors; and do
thou, O Lord, overcome all their evil with thy
infinite goodness, turn their hearts, and draw
them powerfully to thy self, and at last receive
both me and mine enemies into those mansions of
peace and rest, where thou reignest with the Eather, and the Holy Ghost, one God for ever.

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A Prayer in time of Affliction.

JUST and Holy Lord, who with rebukes dost chasten man for fin, I desire unfeignedly to humble my felf under thy mighty hand, which now lies heavy upon me; I heartily acknowledge, O Lord, that all I do, all I can fuffer, is but the due reward of my deeds, and therefore in thy severest inflictions I must still By Righteens are thou O Lord, and upright are thy Judgments. Bur, O Lord, I befeech thee in judgment remember mercy, and though. my fins have inforced thee to frike, yet confider my weakness, and let not thy stripes bemore heavy, or more lafting than thou feeft proheable for my Soul; correct me, but with the chastifement of a father not with the wounds of an enemy; and though thou take not off thy red, vet:

yet take away thine anger. Lord, do not abhor and my Soul nor cast thy Servant away in displeasure, but pardon my fins, I beleech thee; and if yet in thy Fatherly Wildom thou fee fit to prolong mo thy corrections, thy bleffed will be done. I caft myself, O Lord, at thy feet, do with me what thou pleafest. Try me as Silver is tried, fo thou bring me out purified. And, Lord, make even my flesh also to subscribe to this resignation, that there may be nothing in me, that may rebel against thy hand; but that having perfectly sup prest all repining thoughts, I may chearfully drink of this cup. And how bitter foever thou fhalt conf please to make it, Lord, let it prove medicinal, thro and cure all the diseases of my Soul, that it may bring forth in me the peaceable fruit of righteoufness. That so these light afflictions which are but for a moment, may work for me a far more ex-ceeding and eternal weight of Glory, through Jefus Christ.

A Thanksgiving for Deliverance.

Bleffed Lord, who are gracious and merciful, flow to anger, and of great kindness, gent and repentest thee of the evil; I thankfully ac- peni knowledge before thee, that thou hast not dealt sky with me after my fins, nor rewarded me according to my Iniquities. My rebellions, O Lord, pard deserve to be scourged with Scorpions, and lous thou hast corrected them only with a gentle and of the fatherly Rod; neither haft thou fuffered me to own he long under that, but haft given me a timely it m

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Directions for the time of Sickness. 445

and a gracious iffue out of my late diffrestes. O Lord, I will be glad and rejoice in thy mercy, for thou halt considered my trouble, and hast known my Soul in advertity. Thou haft finitten, and thou haft healed me. O let these various methods of thine have their proper effects upon my Soul; that I who have felt the finare of thy Chastifements, may stand in awe and not fin : and that I who have likewise felt the sweet refreshings of thy mercy, may have my heart ravished with it, and knit to thee in the firmest bands of love; and that by both I may be preserved in a constant entire obedience to thee all my days, ti through Jesus Christ.

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Directions for the time of Sickness.

WHen thou findest thy felf visited with Sick nefs, thou art immediately to remember that it is God, which with rebukes doth chaften man for fin. And therefore let thy first cure be, to find out what it is that provokes him to frite thee; and to that purpose Examine thine own heart, search dilis, gently what guiles lie there confess them humbly and e penitently to God, and for the greater fecurity renew ht shy Repentance for all the old sins of thy former life, r- beg most earnestly and importunately his mercy and d, pardon in Christ Jesus, and put on sincere and zea-id lous resolutions of forsaking everyevil way for the rest nd of that time which God shall spare thee. And that thy to own heart deceive thee not in this fo weighty a business, by it will be wisdom to send for some godly Divine, not

only to affift thee with his prayers but with his coun fel alfo. And to shat purpose open thy beart so freely t him, that he may be able to judge, whether thy Re pentance be fuch, as may give thee confidence to a pear before Godse dreadful Tribunal; and that if it be not be my eboli whee what he can comands the makin it for the whom thou helt thus provided for the better part, thy Soul, then consider thy body also, an as the Wife man faith, Ecclus. 28. 12. Give place to the Physician, for the Lord hath created him Use such means as may be most likely to recever th boalth but always remember that the success of the must come from God; and beware of Asa's fin, wh fought to the Phylicians, and not to the Lord 2 Chron. 6. 12. Dispose also betimes of thy tempora affairs, by making thy Will, and fetting all things is such order as thou meanest finally to leave them in and defer is not fill the fickness grow more vidlent for then perhaps thou shalt not have such use of th Reason as may fit thee for it; or if thou have, it wil bashen much more feafonable to imploy thy thought on higher things, on the world thou art going to, rather than that thou art about to leave; we cannot carr abe things of this world with us when we go hence, an it is not fit me should carry the thought's of then Therefore les shafe be early dispatched, that they ma not diffurb thee at laft. or or althe ola far of the

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A Prayer for a fick Perfon.

Merciful and Righteons Lord, the God of health and of fickness, of life and of death. most unfeignedly acknowledge that my great buse of those many days of strength and welare, which thou haft afforded me, hath most uftly deserved thy present Visitation. I desire, O Lord, humbly to accept of this punishment of my Iniquity, and to bear the indignation of the Lord, because I have finned against him: And, O thou merciful Father, who designest not the ruine, but the amendment of those whom thou scourgest, I beseech thee by thy grace so to fanctifie this correction of thine to me, that this fickness of my body may be a means of health to my Soul: make me diligent to fearch my heart, and do thou; O Lord, enable me to discover every accurled thing, how closely foever concealed there, that by the removal thereof, I may make way for the removal of this punishment. Heal my Soul, O Lord, which hath finned against thee? and then, if it be thy blessed will, heal my body also: restore the voice of joy and health unto my dwelling, that I may live to praise thee, and to bring forth fruits of repentance. But if in thy wisdom thou haft otherwise disposed, if thou hast determined that this fickness shall be unto death, I beseech thee to fit and prepare me for it: give me that fincere and earnest Repentance, to which thou hast promised Mercy and Pardon; wean my heart from the world.

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world, and all its fading vanities, and make me to gasp and pant after those more excellent and durable joys, which are at thy right hand for ever. Lord, lift thou up the light of thy countenance upon me, and in all the pains of my body, in all the agonies of my Spirit, let thy comforts refresh my Soul; and enable me patiently to wait till my change come. And grant, O Lord, that when my earthly house of this tabernacle is dissolved, I may have a Building of God, an house not made with hands, eternal in the heavens; and that for his sake, who by his precious blood hath purchased it for me, even Jesus Christ.

A Thanksgiving for Recovery.

Gracious Lord, the God of the Spirits of all Flesh, in whose hand my time is, I praise and magnifie thee, that thou haft in love to my Soul delivered it from the pit of corruption, and restored me to health again; it is thou alone, Q Lord, that haft preserved my life from destruction, thou halt chaftened and corrected me, but thou haft not given me over unto death. O let this life which thou hast thus graciously, spared, be wholly confecrated to thee. Behold, O Lord, I am by thy mercy made whole, O make me Arietly careful to fin no more, left a worse thing come unto me. Lord, let not this reprieve shou half now given me, make me fecure, as thinking that my Lord delayeth his coming; but grant me, I beseech thee, to make a right use of this long fuffering of thine, and fo to employ every

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every minute of that time thou shale allow me, that when thou fhalt appear, I may have confidence, and not be ashamed before thee at thy coming. (Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared; O let it be a perpetual admonition to me to watch for my Masters coming. And when the pleasures of fin shall present themselves to entice me, O make me to remember how bitter they will be at the last O Lord, hear me, and as thou halt in much mercy afforded me time, fo grant me also Grace to work out my own Salvation, to provide Oil in my Lamp, that when the Bridegroom cometh, I may go in with him to the Marriage. Grant this, I befeech thee, for thy dear Son's fake.

A Prayer at the approach of Death.

O Eternal and ever-living God, who first breathedst into man the breath of life, and when thou takest away that breath he dies and is turned again to his dust; look with compassion on me thy poor Creature who am now drawing near the gates of Death, and, which is infinitely more terrible, the Bar of Judgment. Lord, my own heart condemns me, and thou art infinitely greater than my heart, and knowest all things. The sins I know and remember, fill me with horrors but there are also multitudes of others, which I either observed not at that time, or have since carelessy forgot, which are all present to thee. Thou settest my mideeds before thee.

thee, and my fecret fins in the light of thy countenance; and to what a mountainous heap must the minutely provocations of formany years arises How long shall one fol ungodly stand in thy Judgment, or fuch a finner lin the Congre gation of the Righteous and to add yet more to my terror, my very Repentance, I fear, will not abide the tryal; my frequent relaptes here tofore have fufficiently witnessed the unfincerity of my past resolutions. And then, O Lord, what can fecure me that my prefent diflikes of my fine are not rather the effects of my amazing dangery than of any real change? And, O Lord, I know, thou are not mocked, nor will accept of any thing that is not perfectly fincere. O Lord, when I consider this, fearfulness and trembling comes upon me, and an horrible dread overwhelmerh me; my flesh trembleth for fear of thee, and my heart is wounded within me. But, O Lord, one deep calleth upon another, the depth of my mifery upon the depth of thy mercy; Lord, fave now, or I perish eterrially. O thou who willest not that any should perish, but that all would come to Repentance, bring me, I befeech thee, though thus later to a fincere Repentance, fuch as thou will accept, who trieff the heart. Create in me, O God, a clean heart, and renew a right Spirit within me. Lord, one day is with thee as a thousand years, O let thy mighty Spirit work in me now in this my last day, whatsoever thou teest wanting to fit me for thy mercy and acceptation. Give me a perfect and entire batred of my fins, and enable me to prefere thee with that Sacrifice of a broken

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proken and contrite heart, which thou half pro-nifed not to despife; that by this I may be made hath by the more excellent oblation of himself tade for all repenting finners. He is the propiranigressions, he was bruised for our Iniquities, the chastilement of our peace was on him; the heal me by his stripes, and let the cry of his Blood drown the clamour of my fins. I am indeed a child of wrath, but he is the Son of thy love; for his fake spare me, O Lord, spare thy Creature, whom he hath redeemed with his most precious Blood, and be not angry with me for ever. In his wounds, O Lord, I take Sanctuary, O let not thy vengeance pursue me to this City of refuge: my Soul hangeth upon him. O let me not perish with a Jesus, with a Saviour in my arms. But by his Agony and bloody Sweat, by his Crois and Paffion, by all that he did and fuffered for finners, good Lord deliver me; deliver me, I befeech thee, from the wages of my fins, thy wrath and everlafting damnation, in this time of my tribulation, in the hour of death, and in the Day of Judgment. Hear me, O Lord, hear me, and do not now repay my former neglects of thy calls, by refuling to answer me in this time of my greatest need. Lord, there is but a step between me and death. O let not my Sun go down upon thy wrath, but feaf my pardon before I go hence and be no more een. Thy loving kindness is better than the life it felf, O let me have that in exchange, and I shall most gladly lay down this mortal life.

Lord, Thou knowest all my defire, and my groaning is not hid from Thee; deal Thou with me, a Lord, according to Thy Name, for sweet is The mercy; take away the sting of death, the guilt my fins, and then though I walk through the valley of the shadow of death, I will fear no evil; will lay me down in peace, and Lord, when awake up, let me be satisfied with Thy presence in Thy Glory. Grant this, merciful God, for Hiske, who is both the Redeemer and Mediator of Sinners, even Jesus Christ.

PSALMS.

PUt me not to rebube, O Lord, in thine anger new ther chaften me in thy heavy displeasure. There is no health in my slesh because of thy displeasure neither is there any rest in my hones by reason in my sins.

For my wickednesses are gone over my head, and are a fore burden too heavy for me to bear.

My wounds stink and are corrupt through m

foolifhne [s.

Therefore is my spirit vexed within me, and m

beart within me is defolate.

My sins have taken such hold upon me, that I an not able to look up: yea, they are more in number that the hairs of my head, and my heart hath failed me.

But thou, O Lord God, art full of compassion and mercy long-suffering plenteous in goodness and truth

Turn thee unto me, and have mercy upon me for am desolate and in misery.

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If thou, Lord, shouldst be extreme to mark what done amis, O Lord, who may abide is?

O remember not the sins and offences of my youth, according to thy mercy think thou upon me for

goodne (s.

Look upon my adversity and misery, and forgive

e all my fin.

Hide not thy face from thy servant, for I am in unble, O haste thee and hear me.

Out of the deep do I call unto thee, Lord, hear my

voice.

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Turn thee, O Lord, and deliver my Soul, O save se for thy mercies sake.

O go not from me, for trouble is hard at hand, and

here is none to help.

I stretch forth my hands unto thee, my Soul gaspeth unto thee, as a thirsty land.

Draw nigh unto my foul and fave it; O deliver

e, because of my enemies.

For my foul is full of trouble, and my life draweth nigh unto hell.

Save me from the Lion's mouth, hear me from a-

song the horns of the Unicorns.

O fet me up upon the rock that is higher than I, or thou art my hope, and a strong Tower for me aainst the enemy.

Why art thou so heavy, O my soul, and why art

hon so disquieted within me?

Put thy trust in God, for I will yet give him thanks

for the help of his countenance.

The Lord shall make good his loving kindness towards me, yea, thy mercy, O Lord, endureth for ever, despise not thou the work of thine own hands. O GOD, thou art my God, early will I fee

My foul thirsteth after thee, my slesh also longer after thee in a barren and dry land, where no wat is.

Like as the hart defireth the water-brook, so lon

eth my Soul after thee, O God.

My foul is a thirst for God, even for the livin God; when shall I come to appear before the present of God?

How amiable are thy dwellings, O Lord

Hofts!

My foul hath a defire and longing to enter into the Courts of the Lord; my flesh and my beart rejoycet in the living God.

O that I had wings like a Dove! for then would

I fly away and be at rest.

O fend out thy light and thy truth, that they ma lead me, and bring me unto thy holy bill, and to the dwelling.

For one day in thy Courts is better than a thou

Sand.

I had rather be a door keeper in the honfe of n God, than to dwell in the tents of mickedness.

I should utterly have fainted, but that I believe verily to see the goodness of the Lord in the land of the living.

Thou art my belper and my redeemer, O Lord

make no long tarrying.

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DLORD, of whom may I feek for fuccour but of thee, who for my fineart justify dilleased? Yet O Lord God most Holy, O Lord nost Mighty, O Holy and most Merciful Saviur, deliver me not into the bitter pains of eter-ial death.

Thou knowest, Lord, the secrets of my leart, shut not up thy merciful eyes to my prayt, but hear me. O Lord most Holy, O God nost Mighty, O Holy and Merciful Saviour, hou most worthy Judge eternal, suffer me not t my last hour for any pains of death to fall from Thee.

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Father, I have finned against Heaven and beore Thee, and am not worthy to be called Thy hild; yet, O Lord, do not Thom cast off the owels and compassions of a Father; but even as Father pitieth his own Children, so be thou merful unto me.

Lord, the Prince of this world cometh, O let im have nothing in me, but as he accuseth, do hou absolve; he lays many and grievous things o my charge, which he can too well prove; I ave nothing to say for my self, do Thou answer or me, O Lord my God.

O Lord, I am cloathed with filthy Garments, and Satan stands at my right hand to relate me; D be Thou pleased to rebuke him, and pluck me a brand out of the are, cause mine Iniquities to pass from me, and cloath me with the righteruses of Thy Son.

Behold, O God, the Devil is coming towards me, having great wrath, because he knoweth that he hath but a short time. O save and deliver me lest he devour my Soul like a Lion, and tear it in pieces while there is none to help.

O my God, I know that no nnclean thing car enter into thy Kingdom, and I am nothing bu pollution, my very righteoninesses are as fifthy rags. O wash me, and make me white in the blood

of the Lamb, that fo I may be fit to stand before

Lord, the mares of death compais me round about, O let not the pains of Hell also take hold upon me: but though I find trouble and heavings yet. O Lord, I before thee, deliver my Soul.

O dear Jesu, who hast bought me with the precious price of thine own blood, challenge now thy purchase, and let not the malice of Hell pluck me out of thy hand.

O bleffed high Prieft, who art able to fave then to the utmost, who come to God by thee, save me I befeech thee, who have no hope, but on thy me

rits and intercession.

O God, I confest I have defaced that Image of thine thou didst imprint upon my Soul; yet, O thou faithful Creator, have pity on thy Creature.

O Jefu, I have by my many and grievous fine crucified thee atreft, yet thou who prayedft for the Perfecutors, intercede for my alle, and future not, O my Redeemer, my Sont (the price of the blood) to periff.

O Spirit of Grace, I have by my horrid impieties done despight to thee; yet, O Blesled

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Comforter, though I have often grieved thee, be thou pleafed to fuccour and relieve me, and fay unto my foul, I am thy falvation.

Mine eyes look unto thee, O Lord, in thee is

my trust. O cast not out my foul.

O Lord in thee have I trufted, let me never be

O Bleffed Lord, who scourgest every Son whom thou receivest, let me not be weary of thy correction, but give me such a perfect subjection to thee the Father of Spirits, that this chastisement may be for my profit, that I may thereby be partaker of thy holiness.

O then Captain of my Salvation, who werk made perfect by fufferings, fanctific to me all the pains of body, all the terrors of mind which thou

thalt permit to fall upon me.

Lord, my fins have deferved eternal torments, make me chearfully and thankfully to bear my prefent pains, chaften me as thou pleafest here, that I may not be condemned with the world.

Lord, the waters are come in even unto my foul, O let thy spirit move upon these waters, and make them like the pool of Bethesda, that they may cure whatsoever spiritual disease thou discernest in me.

O Christ, who first instered to many and grievous things, and then entred to into the glory, make me so to suffer with thee, that I may also be glorified with thee.

O dear fefus, who handbleds thy felf to the death of the Cross for me, let that death of thine

Avecton the bitternels of mine.

THE PAIN

When

When thou hadit overcome the sharpness of death, thou didst open the Kingdom of Heaven to all Believers.

I believe that thou shalt come to be my Judge.

I pray thee therefore help thy servant whom thou hast redeemed with thy most precious

blood.

Make me to be numbred with thy Saints in

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glory everlasting.

Thou art the refurrection and the life, he that believeth in thee, though he were dead, yet shall he live: Lord, I believe, help thou my unbelief.

My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.

I defire to be diffolved, and to be with Christ, which is far better: Lord, I groan earnestly, defiring to be cloathed upon with that house from Heaven.

I defire to put off this my Tabernacle. O be pleased to receive me into everlasting Habitations.

Bring my Soul out of prison, that I may give

thanks unto thy name.

Lord: I am here to wrestle, not only with siesh and blood, but with Principalities and Powers, and spiritual wickedness. O take me from these tents of Kedar, into the heavenly Jerulalem, where Satan shall be utterly trodden under my feet.

I cannot here attend one minute to the fervior without diffraction. O take me up to frand be fore the Throne, where I shall serve thee day and night.

I am here in heaviness through many tribulations. O receive me into that place of rest, where all bears shall be wiped from my Eyes, where there shall be no more death, nor forrow, nor enving nor pain.

I am here in the fate of banishment and abfence from the Lord, O take me where I shall for ever behold thy face, and follow the Lamb

whitherfoever he goeth.

I have fought a good fight, I have finished my course, I have kept the Faith, henceforth there is laid up for me a crown of righteoulnels.

Bleffed Jefu, who halt loved me, and washed me from my fins in thine own blood, receive my Soulage de de de de la contrate

Into thy hands I commend my Spirit, for thou haft redeemed me, O Lord thou God of truth. Come Lord Jefu, come quickly,

of Proper to be wieden beforemer of Calamar.

OKD GOD, to whom Vengance be-THE RESTRICTION OF THE PROPERTY OF THE PROPERT coun behalf, and indi of this those many years of Calamin s regarded uncles for But the full (ves the of whole in my more years of our price of a sainte research that say pretent

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PRAYERS

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PRAYERS for their Use, who Mourn in secret for the PUBLICK CALAMITIES, &c.

PSALM 14.

O God, wherefore art thou abjent from us so long: why is thy wrath so hot against the sheep of thy pasture? &c.

Pfalm 79. O.God, the Heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerufalem an heap of stones, &c.

Pfal.80. Hear, O then shepherd of Ifrael; thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the Cherubins, &cc.

A Prayer to be used in these times of Calamity.

O LORD GOD, to whom Vengeance be longeth, I defire humbly to confess before thee, both on my own behalf, and that of this Nation, that these many years of Calamity we have groaned under, are but the just (yea mild) returns of those many more years of our provocations against thee, and that thy present wrath is but the due punishment of thy abused mercy. O Lord, thou hast formerly abounded to us in blessings above all the People of

the earth. Thy candle flined upon our heads, and we delighted our felves in thy great goodness; Peace was within our walls, and plenteoutness within our Palaces; there was no decay, no leading into Captivity, and no complaining in our Streets: but we turned this Grace into wantonness, we abused our Peace to Security, our Plenty to Riot and Luxury, and made those good things which should have endeared our hearts to thee, the occasion of estranging them from thee. Nay, O Lord, thou gavelt us yet more precious mercies, thou wert pleafed thy self to pitch thy Tabernacle with us, to establish a pure and glorious Church among us, and give us thy word to be a lamp unto our feet, and a light unto our paths: But, O Lord, we have made no other use of that light, than to conduct us to the chambers of death; we have dealt proudly, and not hearkned to thy Commandments, and by rebelling against the light, have purchased to our selves so much the heavier portion in the outer darkness. And now, O Lord, had the overflowings of thy vengeance been answerable to that of our fin, we had long fince been fwept away with a swift destruction, and there had been none of us alive at this day, to implore thy mercy. But thou art a gracious God, flow to anger, and hast proceeded with us with much patience and long fuffering, thou haft fent thy Judgments to awaken us to repentance, and half also allowed us space for it: but alas | we have perverted this mercy of thine beyond all the former, we return not to him that fmiteth us, neither do we feek the Lord;

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we are flidden back by a perpetual backfliding. no man repenteth him of his wickedness, or faith, what have I done? Tis true indeed, we fear the rod, (we dread every fuffering, fo that we are ready to buy it off with the foulest fin) but we fear not him that hath appointed it; but by a wretched obstinacy harden our neeks against thee, and refuse to return. And now. O GOD, what Balm is there in Gilead that can cure us, who when thou wouldest heal us, will not be healed? We know thou half prenounced that there is no peace to the wicked, and how shall we then pray for peace, that still retain our wickedness? This, this, O Lord, is our forest disease, O give us Medicines to heal this fickness, heal our Souls, and then we know thou eanst soon heal our Land. Lord, thou hast long spoken by thy word to our ears, by thy Judgments, even to all our fenses, but unless thou speak by thy Spirit to our hearts, all other calls will still be uneffectual. O fend out this voice, and that a mighty voice, fuch as may awake us out of this Lethargy: Thou that didft call Lazarus out of the Grave, O be pleased to call us who are dead, yea, putrified in trespasses and fins, and make us to awake to righteoufnefs. And though, O Lord, our frequent relistances even of those inward Calls, have justly provoked thee to give us up to the lusts of our own heart; yet, O Thou boundless Ocean of mercy, who art good not only beyond what we can deferve; but what we can wish, do not withdraw the influence of thy grace, and take not thy holy Spirit from us. Thou wert found of those that fought

Presero in time of publick Calamity. 463

fought thee not: O let that act of mercy be repeated to us who are to desperately, yet so intenfibly lick, that we cannot to much as look after the Phylician; and by how much our case: is the more dangerous, fo much the more foveraign Remedies do thou apply. Lord help us, and confider not so much our unworthiness of thy aid, as our irremediable ruine, if we want it; fave Lord, or we perish eternally. To this end difpense to us in our temporal Interest what thou feeft may best secure our spiritual; if a greater degree of outward milery will tend to the curing our inward, Lord, spare not thy Rod, but strike yet more sharply. Cast out this Devil, though with never to much foaming and tearing. But if thou feelt that some return of mercy may be most likely to melt us, O be pleated to far to condescend to our wretchednels, as to afford us that, and whether by thysharper or thy gentler methods, bring us home to thy felf. And then, O Lord, we know, thy hand is not shortned, that it cannot save: when thou hast delivered us from our fins, thou canst and wilt deliver us from our troubles. O shew us thy mercy, and grant us thy Salvation, that being redeemed both in our bodies and spirits, we may glorifie thee in both, in a chearful obedience, and praise the Name of our God, that hath dealt wonderfully with us, through Jefus Chrift our Lord.

O Thou great God of Recompenies, who turnest a fruitful Land into barrenness for X 4

the wickedness of them that dwell therein; thou halt most justly executed that fatal Sen-tence on this Church, which having once been the perfection of Beauty, the joy of the whole Earth, is now become a fcorn and derifion to all that are round about her. O Lord, what could have been done to thy Vineyard that thou haft not done in it? And fince it hath brought forth nothing but wild Grapes, it is perfectly just with thee to take away the hedge thereof, and let it be eaten up. But, O Lord, though our iniquities testifie against us, yet do thou it for thy Names fake; for our backflidings are many, we have finned against thee. O the hope of Ifwhy shouldst thou be as a stranger in the Land, as a wayfaring man that turneth ande to tarry for a night? why fhouldst thou be as a man aftonied? as a mighty man that cannot fave? Yet thou, O Lord, art in the midft of us, and we are called by thy name, leave us not; deprive us of what outward enjoyment thou pleafelt, take from us the opportunities of our luxury, and it may be a mercy; but O take not from us the means of our Reformation, for that is the most direful expression of thy wrath. And though we have hated the Light, because our deeds were evil, yet, O Lord, do not by withdrawing it condemn us to walk on still in darkness, but let it continue to shine till it have guided our feet into the way of peace. O Lord, arife, ftir up thy ftrength, and come and help, and deliver not the Soul of thy Turtle Dove [This disconsolate (burch] unto the multitude

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titude of the Enemy, but help her, O God, and that right early. But if, O Lord, our rebel-lions have so provoked thee, that the Ark must mander in the wilderness till all this murmuring Generation be confirmed, yet let not that perish with us, but bring it at last into a Canaan, and let our more innocent Posterity see that which in thy just judgment thou denyest to us. In the mean time let us not ceafe to bewail that desolation our fins have wrought, to think upon the stones of Sion, and pity to fee her in the dust, nor ever be ashamed or afraid to own her in her lowest and most perfecuted condition, but esteem the Reproach of Christ greater riches than the treasures of Egypt, and fo approve our constancy to this our afflicted Mother, that her bleffed Lord and head may own us with mercy when he shall come in the glory of thee his Father with the holy Angels Grant this, merciful Lord for the same Jesus Christ his sake.

A Prayer for the peace of the Church.

De R D Jesus Christ, which of thine Almightiness madest all Creatures both vifible and invisible, which of thy Godly wisdom
governest and settest all things in most goodly
Order, which of thine unspeakable goodness
keepest; desendest, and furtherest all things;
which of thy deep mercy restorest the decayed,
renewest the fallen, raisest the dead; vouchsafe,
we pray thee, at last to cast down thy countenance upon thy well beloved Spouse the
Church, but let it be that amiable and merciful
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countenance wherewith thou pacifieft all things in Heaven, in Earth, and whatfoever is above Heaven and under the Earth: vouchfafe to cast upon us those tender and pitiful Eyes with which thou didft once behold Peter that great Shepherd of thy Church, and forthwith he remembred himself and repented; with which eyes thou once didft view the scatter'd Multitude, and wert moved with compassion, that for lack of a good Shepherd they wandred as sheep difperfed and strayed afunder. Thou feeft (O good Shepherd) what fundry forts of Wolves have broken into thy sheep-coats; so that if it were possible the very perfect persons should. be brought into error: Thou feest with what Winds, with what Waves, with what Storms, thy filly thip is toffed, thy thip wherein thy little flock is in peril to be drowned. And what is now left but that it utterly fink and we all perish? Of this tempest and storm we may thank, our own wickedness and finful living, we discern it well and confess it; we discern thy Righreoutiefs, and we bewail our unrighteoufness: But we appeal to thy mercy which furmounteth all thy works: we have now suffered. much punishment, being scourged with so many wars, confumed with fach losses of goods, shaken with so many flouds, and yet appears. there no where any haven or port unto us : being thus tired and forlorn among fo strange evils, but still every day more grievous punishments and more feem to hang over our heads, we complain not of thy sharpness, most tender Sayiour, but we discern here also thy Mercy, forasmuch.

A Prayer for the peace of the Church: 469

asmuch as much grievouser plagues we have deferved. But O most merciful Jesus, we beseech thee that thou wilt not confider nor weigh what is due for our defervings, but rather what becometh thy Mercy, without which neither the Angels in Heaven can stand fure before thee. much less we filly vessels of clay. Have mercy on us, O Redeemer, which art easie to be intreated, not that we be worthy of thy mercy, but give thou this glory unto thine own Name. Suffer not those which either have not known thee, or do envy thy glory, continually to triumph over us, and fay, Where is their God, where is their Redeemer, where is their Saviour, where is their Bridegroom, that they thus boaft on? These opprobrious words redound unto thee, O Lord, while by our evils men weigh and efteem thy goodness: they think we be forfaken, whom they fee not amended. Once when theu sleptst in the ship, and a Tempest. fuddenly arising threatned death to all in the thip, thou awokest at the out-cry of a few Difciples, and straightway at thine Almighty word the Waters couched, the Winds fell, the Storm was fuddenly turned into a great calm; the dumb waters knew their Maker's voice. Now in this far greater Tempest, wherein not a few men's bodies be in danger, but innumerable Souls, we befeech thee at the cry of thy holy Church which is in danger of drowning, that thou wilt awake. So many thousands of men do cry, Lord fave me periffe, the Tempest is past Man's power; it is thy word that must do the deed: Lord lefu, only fax thou with a word of thy mouth.

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mouth, Ceafe, O Tempest, and forthwith Shall the defired calm appear. Thou wouldst have spared to many thousands of most wicked men, if in the City of sodom had been found but ten good men. Now here be fo many thousands of men which love the glory of thy Name, which figh for the beauty of thy house, and wilt thou not at there mens Prayers let go thine anger, and remember thing accustomed and old mercies? Shalt thou not with thy heavenly policy turn our folly into thy glory? Shalt thou not turn the wicked mens evils into thy Churches good? For thy mercy is wont then most of all to succom when the thing is with us past Remedy, and neither the Might nor Wisdom of Men can help it. Thou alone bringest things that be never fo out of order into order again, which art the only author and maintainer of Peace. Thou framedit that old Confusion wherein without older, without fashion confusedly lay the difcordant feeds of things, and with a wonderful order the things of that nature fought together, thou didft allay and knit in a perpetual band. But how much greater confusion is this where is no Charity, no Fidelity, no bonds of Love, no reverence neither of Laws nor yet Rulers, no agreement of Opinions, but as it were in a milordered Quire, every man lengerh a contrary note! Among the heavenly Planets is no diffention, the Elements keep their place, every one do the office whereunto they be appointed: And wilt thou fuffer thy Spoule, for whose sake all things were made, thus by continual discords to perish? Shalt thou suffer the wicked

A Prayer for the peace of the Church. 469

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wicked Spirits, which be authors and workers of discord, to bear such a swing in thy Kingdom unchecked? Shalt thou fuffer the strong Captain of mischief, whom thou once overthrewest, again to invade thy Tents, and to spoil thy Souldiers? When thou wert here a man conversant among men, at thy Voice fled the Devils. Send forth we befeech thee, O Lord, thy Spirit, which may drive away out of the breafts of all them that profess thy Name, the wicked Spirits, Malters of Riot, of Coverousnels, of Vain-glory, of Garnal Luft, of Mischief and Discord: Create in us, O our God and King, a. clean heart, and renew thy boly Spirit in our breafts, plack not from us thy Holy Ghoft. Render unto us the joy of thy faving health, and wish thy principal Spirit strengthen thy Spouse, and the Herdmen thereof. By this Spirit thou reconciledst the Earthly to the Heavenly: By this thou didst frame and reduce so many Tongues, so many Nations, so many fundry forts of men into one body of a Church, which body by the fame Spirit is knit to thee their Head. This Spirit if thou wift youchfafe to renew in all mens hearrs, then thall all these foreign miseries cease; or if they cease not they shall turn to the profit and avail of them which love thee. Stay this Confusion, set in order this horrible Chaos; (O Cord Jesus) let thy Spirit stretch out it self upon these Waters of evil wavering Opinions. And because thy Spirit, which according to thy Prophet's faying, containeth all things, hath alto the Science of fpeaking; make, that like as unto all them which be of thy House is one

Light, one Baptism, one God, one Hope, one Spirit, to they may also have one Voice, one Note, one Song, professing one Catholick When thou didft mount up to Heaven triumphantly, thou threwest out from above thy precious things, thou gavest gifts amongst men, thou dealtest fundry rewards of thy Spi-Renew again from above thy old bountifulnels, give that thing to thy Church, now fainting and growing downward, that thou gavest unto her shooting up, at her first beginning. Give unto Princes and Rulers the Grace to to frand in awe of thee, that they fo may guide the Common-Weal, as they should shortly render an account unto thee that art the King of kings. Give wifdom to be always affiltant unto them, that whatfoever is best to be done, they may espie it in their minds, and purfue the fame in their doings. Give to the Bishops the gift of Prophecy, that they may declare and interpret holy Scripture, not of their own brain, but of thine inspiring. Give them the threefold Charity which theu once demandedit of Peter, what time thou didft betake unto him the charge of thy sheep. Give to the Priofts the love of Soberness and of Chastity Give to thy people a good will to follow thy Commandments, and a readiness to obey fuch persons as thou hast appointed over them. So shall it come to pass, if through thy gift thy Princes shall command that thou requirest. thy Paftors and Herdmen shall teach the same and thy People obey them both, that the old Dignity and Tranquility of the Church shall re-

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A Prayer for the peace of the Church. 47\$

turn again with a goodly order unto the glory of thy Name. Thou sparedst the Ninevites appointed to be destroyed, as soon as they con erted to Repentance: and wilt thou despile. thy house falling down at thy feet, which initead of fackcloth hath fighs, and instead of affect Thou promifest Forgiveness to such as turn unto thee, but this felf thing is thy Gift, a man to turn with his whole heart unto thee, to the intent all our goodness should redound unto thy glory. Thou art the Maker, repair the work that thou haft fashioned. Thou art the Redeemer, save that thou hast bought. Thou art the Saviour, fuffer not them to perish which do hang on thee. Thou are the Lord and owner, challenge thy possession. Thou art the Head, help thy members. Thou art the King, give us a reverence of thy Laws. Thou art the Prince of Peace, breath upon us brotherly love. Thou art the God. have pity on thy humble beleechers, be thou according to Paul's laying, all things in all men, to the intent the whole quire of thy Church with agreeing minds and confonant voices for mercy obtained at thy hands, may give thanks to the Pather, Son, and Holy Ghoff: which after the most perfect example of concord be distinguished in-property of Persons and One in Nature: to whom be praise and glary Eternally. Amen.

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THE BEST AND THE SHOPE

A Prayer for the King's Majesty, out of the Liber Regalis.

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DED the unspeakable Author of the I world, Creator of men, Gobernoz of Empires, and establisher of all kingboms toho out of the loins of our father Abra ham stoft chale a king that became the babique of all kings and Rations of the earth, Blefs, we befeech that, the faithful derbant, and our ozead Soveraign Lozd. ung William, with the richest blestings f thy Grace. Etablish him in the Abrone f his kingdom by thy mighty aid and protedian; Wifit him as thou bioft bifit Mole in the Bull, Johna in the Battle, Gideon in the field, end Samuel in the Temple. Let the Dew of thine abundant mercies fall upon his head, and give him the blesting of David and Solomon Be unto him an Belmet of Salbation against the face of bis enemies, and a krong Tower of befence in the time of appertity. Let his Reign be pro-(perous, and bis days many. Let peace, and love, and botiness, let juffice, and fruth, and all Christian vertues flourth in his time. Let his people forbe him with honour and obevience: and let him to buly ferve the bere on earth, that he man hereafter ever lastingly reign with thee in Beaben through Jefus Chrift our Loeb. Amen.

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